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Should the Bible and Religion Be Taught in the Public Schools?

By Rabbi B. R. Brickner
Contributing Editor

America's Doors Close More Tightly

Vladimir Jabotinsky in Toronto

Dominion Correspondence

Toronto News

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LATE NEWS DISPATCH

IMMEDIATE SETTLEMENT 100,000 JEWS IN PALESTINE PROPOSED BY ZIONIST EXECUTIVE

London (J. C. B.)—The Executive of the World Zionist Organization, the members of which are located in Jerusalem and London, has issued a manifesto to the Jewish people declaring that the immediate purpose of the Zionist Organization is to settle 100,000 Jews in Palestine. After referring to the legalizing of the Zionist institutions and their recognition by the Powers, the manifesto declares that the Zionist ideal is now in the forefront of Jewish life, and says: The question confronting the movement at the moment is the possibility of settling 100,000 Jews in Palestine.

The difficulties that have arisen in the last two years have enabled the enemies of Zionism to incite the Arabs against the Jewish aspirations. Acts of violence have been caused by this incitement, and innocent Jewish blood has been shed.

The last Zionist Congress at Carlsbad has decided what the attitude of the Zionist Organization towards the Arabs shall be. It has declared before the whole world that the Jewish Settlement does not constitute an attack upon the Arab nation, but the maintenance of the Jewish people. It is also solemnly affirmed that any understanding with the Arabs has to be based on the historic title of the Jewish people to Palestine and its right to erect its national home there. The cultural and economic development of Palestine by Jews will also elevate the Arab population. The prosperity of Palestine restored, will redound not only to the benefit of the Jews, but also of the Arabs.

Our chief instrument towards the achievement of our ends is the Keren Hayesod. We therefore call upon all Jews to work for the restoration of Eretz Yisroel, and declare it the duty of Zionists as well as non-Zionists to contribute towards this huge fund.

Zionism has dispelled the scepticism and the doubts which enveloped Jewry in the period following the war. After the first political successes, the masses of Jews in Eastern Europe proclaimed the Zionist leaders as the leaders of entire Jewry.

The Zionist Executive now proclaims the following program:

Political action looking to the final realization of the Palestine aspirations must be continued, and the positions gained in Palestine secured. Especially must the Yishub be defended, safeguarded and prepared to receive and absorb a mass immigration.

The Zionist Organization must be reorganized and the movement so intensified as to bring the whole people into the Organization.

The work for the Palestine restoration, both by the Zionist Organization and general Jewish bodies, should be so regulated as to unite all sections of Jewry.

The best vehicle of propaganda for the Jewish national home is the economic achievements in Palestine.

All actions of Jewish life should be influenced by the Zionist spirit, making Jewish life an organic unity.

All Zionist groups and unions should enter upon closer relations with the whole Jewish life, influencing all Jewish bodies.

The financial activities of the Zionist Organization must be strengthened, the ideal of the Maaser payment made clear to all Jews.

All powers should be diverted towards inspiring the Jewish hearts to leave nothing undone for the creation of the Jewish Palestine.

All Jews should now have one thought and remember the Jewish fate is now in their own hands.

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EDITORIAL

SHOULD THE BIBLE AND RELIGION BE TAUGHT IN THE PUBLIC SCHOOLS?

OF LATE there has been considerable discussion and agitation in favor of standardizing the readings from the Bible and of the introduction of religious instruction in the public schools of Toronto and the Province of Ontario.

The Ontario Provincial statute on this question reads as follows: "Every public school shall be opened with the reading of the Scriptures and the repeating of the Lord's Prayer, and shall be closed with the Lord's Prayer or the prayer authorized by the Department (of Education), but no pupil shall be required to take part in any religious exercises objected to by his parent or guardian. If the parent or guardian demands the withdrawal of a pupil while the religious exercises are being held, such demand shall be complied with." —Regulation of Ontario Department of Education, 1915, pages 28 and 29.

In most of the Provinces of Canada similar statutes are to be found, which make the Bible and religion subjects of instruction in the public schools.

By the British North America Act the Catholics are authorized to maintain their own separate schools at the expense of public taxation and are therefore not concerned with this problem at all.

Behind the Times

The laws concerning Bible reading and religious instructions in the public schools therefore affect all non-Catholic children who attend the public schools, amongst whom an appreciable number of Jewish children are to be found, especially in the larger cities of the Province.

The agitation for religious instruction and Bible reading in the public schools therefore has an especial significance to the Jewish citizens. A survey of the last one hundred years reveals the fact that the greatest progress and development has taken place in those countries where church and state are completely separated. The nations that are to-day behind the times are those where the relation between church and state still exists and where inhabitants that do not believe in the state church are considered dissenters and aliens. A progressive citizen of Canada is, therefore, one who will do everything in his power to perpetuate the separation between church and state, which, thanks to God, does exist in this blessed land of ours.

The teaching of the Bible and religion in the public schools is a survival of the times when Church and State were united.

The modern democratic nation state is founded on two principles. Firstly, that in all matters of political government, the majority shall rule. Secondly, that in matters affecting the conscience of its citizens, such as religious belief, the minority is to be protected from the tyranny of the majority. The minority must be given the right to worship God as it sees fit without interference. The public schools, being the educational instruments of the secular democratic state, should embody these principles in its curriculum.

The Public Schools Are the Public's Schools

Sixty years or more ago, when the laws compelling the daily reading of the Scriptures and the recital of prayers were promulgated, Ontario was populated by a homogeneous group, most of whom were religiously like-minded. The past three decades have witnessed startling changes in our population. Ontario to-day may be likened to a veritable crazy-quilt of different peoples, each with its own peculiar religious and cultural heritage, which it loves and to which love under our laws it has a perfect right.

In fact, our conception of the future Canadian nation is not a people of one blood, one religion, or one race, but a nation of one mind, fashioned principally as a result of our public schools. Canada of to-morrow must be a synthesis of all the ethnic groups that compose it. It shall be like a symphony orchestra with each group playing its own instrument in harmony with one another and making its cultural and religiousc ontributions to Canadian life and government. In order to be able to prepare this glorious future the public schools must be in reality the public's schools and not Protestant schools, the instrument of this or that religious denomination which happens to be politically in the saddle.

The public schools are established, not by the members of a particular religious denomination, be it ever so powerful, to educate their own children, but by the taxes of the people as a whole, so that all children, regardless of creed, color or sex, may receive instruction that would fit them for common citizenship. The public schools are therefore the great melting pot whence will come the future Canadians.

Bible reading and religious worship in the public schools may please the majority but it wrongs the minority. Therefore, in plain language, its introduction is the greatest hindrance imaginable to the accomplishment of the purpose for which the public schools exist.

All Versions of the Bible Denominational

All versions of the Bible are denominational in character. There are no non-denominational Bibles, and attempts to eclectically create them must prove a failure. Thus the King James or Revised Version, though acceptable to the Protestants, are objected to by the Catholics, who believe in none but the Douay version. The difference in these two translations or versions reflects the vital theological differences which separate these two great Christian Churches. Neither version is acceptable to the Jew, who prefers his Hebrew Bible or the recently published translation by The Jewish Publication Society, covering the so-called Old Testament, which alone the Jew accepts and which reflects the Jewish point of view. While the non-believer, who sends his children to the public schools, objects to all three versions. Therefore, no matter which version is used, the religious beliefs of some children will be disrespected.

Bible Reading Is Sectarian

Furthermore, all Bible reading, no matter by whom, is necessarily sectarian in character. Practically all the public school teachers belong to some particular religious denomination. They attended during their youth some Sunday School where they received biblical and religious instruction, which partook of the views of that particular denomination. Being human, no teacher can teach the Bible without more or less leaning towards or away from something in some of the denominations. By the position of an emphasis, or by silence with regard to some point, if not by positive assertion, a particular tint is sure to be given to the instruction. Effective teaching is the result of the teacher putting her whole soul, her personality and

conviction into her work. Without these elements her teaching is ineffective and exerts no influence. Obligated to read the Bible to her pupils and given the privilege of selecting the portions she is to read, the teacher may naturally be expected to present those selections which are most familiar to her from her childhood and which make the strongest appeal to her. Furthermore, she will consciously or unconsciously read them with the peculiar interpretation given to them by her own denomination. In this way she will be doing missionary work for her own faith and weaning the children of other faiths from the religion of their fathers. Then there is the added difficulty that as the pupil is promoted yearly from one grade to another, his teachers change. There is the possibility of one teacher having been of one denomination whereas the next teacher is of another. Under each of his teachers the pupil is apt to receive a different denominational interpretation of the Bible, so that at the end of his course, his mind is a muddle of interpretations.

Bible Teaching Requires Special Training

To teach the Bible properly requires special training. No one who thinks in educational terms dare suppose that effective teaching of religion can be done without specific preparation therefor. The average public school teacher has received no scientific Biblical training nor has she received any Normal training course in religious pedagogy. When a teacher is engaged there is no religious test exacted. Can Biblical instruction mean much to the pupils under these circumstances?

The introduction of religious and Biblical tests into the qualifications for teachers would imply a union of politics and religion, for Boards of Education are generally elected. This involves politics. This combination is fraught with great dangers to the welfare of democratic government.

Grounds for Demanding Bible Reading Are Ambiguous

The grounds for demanding Bible reading in the schools are ambiguous. The argument shifts back and forth between the value of the Bible as literature and its value for religious guidance. Prof. Coe, a great authority on religious education, and a professor in the Union Theological Seminary of New York, states in his book on "A Social Theory of Religious Education," page 260: "It might seem ungracious to suggest that effort is being made to introduce religious teaching under the head of merely literary study. Yet one can hardly help seeing in the background of this whole agitation the distinctly Protestant emphasis upon the Bible as the authoritative word of God. It is unlikely that the agitation for Bible reading would be satisfied to have the Bible subjected in the schools to the same critical and historical analysis as are other great works of literature." This would mean applying to the Bible the modern findings of higher criticism. "No," says Coe, "a distinctive unique reverence is expected, and even worship in direct connection with the Scripture reading. In short, it is proposed to make the state schools an agency for propagating a distinctly Protestant attitude towards the authority of Scripture." As a matter of fact, in real life there cannot be such a thing as colorless religion, *per se*. The notion is an abstraction. Actually, the Bible is regarded and cherished by the civilized world, not because it is a work of great literary merit; as such it must take its place with other great literary works. The Bible is enshrined in the hearts of mankind because it is their religious text book. Such it must remain.

Leads to Other Religious Exercises

The reading of the Bible in the public schools usually leads to the introduction of other religious exercises altogether sectarian in character, such as dramatization of Christian festivals, and the singing of Christian hymns. This is particularly the case just before the Christmas and Easter holidays. The ire of many Jewish parents is aroused by their children coming home from school, singing "Jesus, Lover of My Soul," and other Christmas carols. Thus our allowing the Bible to be read in the public schools, opens the door to a host of other religious features that in the long run impair the efficiency of the school system.

Bible Valueless Without Interpretation

Cannot the Bible be taught without comment?—would not the mere listening to selections of it by the pupils be helpful and desirable?—are contentions frequently reiterated. The answer is, that to understand the Bible, written as it was more than two thousand years ago and reflecting an environment and life which has completely disappeared, requires that we orientate ourselves into the surroundings and circumstances under which it was written. We should first learn the language of its original, the geography of the country, and the social life of the eras reflected in its contents. In a word, we must study it with interpretations, much as and even more so than we do the story of Beowulf or the works of Shakespeare, whose writings are only several hundred years old. To read the Bible without comment insinuates that we have little regard for it. To teach it with interpretation involves sectarianism. It is a vicious cycle. Therefore, "hands off" is the best policy for the public schools.

Mere Listening Ineffective

Mere listening to good preaching is insufficient to influence people's moral character. It is the living through experiences that are fraught with moral problems, that influence our conduct and shape our habits. To stress the effect of mere listening to the reading of Biblical passages is to entertain undue and unreliable hopes.

Hurts Cause of Religion

On the other hand, the mere hurried reading of the Bible and the few minutes devoted at the opening of school to prayer have a tendency to hurt the cause of religious culture. The reading is usually mechanical and perfunctory. It awakens no reverence on the part of the children for religion. It makes them rather indifferent, if not actually contemptuous toward it. An illustration of this was given the writer by a school principal, who stated that for five successive mornings he read the same Biblical selections to the pupils without one of them detecting that it was the identical selection that was being read to them.

The Conscience Clause No Solution

It is contended that the conscience clause makes it possible for children whose parents object to their participation in the religious lesson to leave the room during that period. This does not overcome the real difficulty. It is mere hedging. Does anyone who understands child psychology expect any young child to be able to discriminate between what is and what is not religious instruction? Then too, is it reasonable, or even desirable, to require the child because of a difference in religion, to hold himself aloof from the activities of the class and risk the charge of being peculiar—of being different? It tends to divide the children into groups and array them against one another, instead of welding them together by the elimination of all differences of race and creed. Is it not the function of the public schools to make our children feel that they must mingle freely with one another and thereby learn to know and work with one another, that in the eyes of the law and the state they are all citizens of Canada? The conscience clause merely emphasizes differences and in that way prevents the true Canadianization, particularly of our Jewish immigrant children. It is, therefore, inimical to the best interests of Canada to introduce into the public schools anything which has the tendency to separate and divide rather than unite and cement the relations of pupil to pupil. For the pupils of to-day are the citizens of to-morrow. The public schools have been the best instrument Canada has had for the Canadianization of its foreign-born children. It is the great leveler of difference of race, religion, birth, etc. Let us preserve it rather than impair its effectiveness by involving it in the embroglio of sectarianism.

Danger of Jewish Parochial Schools

There is additional danger that, as the immigrant Jews in Canada grow stronger and more influential, they may be compelled for the sake of freedom of conscience to demand the same rights as those extended to the Catholic group, namely, the establishment of separate schools supported at the expense of their own school taxes. For if the public schools become Protestant schools there will be justice in their cry that taxation without respect for religious rights is tyranny. It is difficult to conceive this in the spirit of Protestantism, which has always fought for freedom of the religious conscience. We state here in all candor that all enlightened Jewish opinion is opposed to parochial schools for Jewish children, because they are undemocratic; they tend to indoctrination. Jewish parochial schools would narrow the opportunities of Jewish children for free intermingling with children of the other faiths and racial origins. It would stand in the way of their full and free Canadianization. It would be contrary to democratic principles.

Finally, to insist on Bible reading in our schools is to determine right by might and justice by numbers. The whole matter is a question of conscience and where conscience is concerned, numbers do not count. Recognition of Bible and religious instruction in the schools trespasses upon the sole right of those who protest against it. That they are in the minority offers no argument against the justice of their position. It is not a question of majorities or minorities, for if the question of the majority is to be the standard, then there is no such thing as right of conscience at all. Democracy is founded on the protection of the minority from the tyranny of the majority in matters of conscience. It is on this accepted thesis that the Jews base their appeal for tolerance and regard of their just rights as citizens of Canada. Bible and religious instruction in the public schools, they feel, is a violation of their liberties.

Should Be Left to Home, Church and Religious School

The matter of teaching the Bible and religion must be left to the home, the church and the religious school. To force it on the public schools is to overload the already over-burdened curriculum of the schools and to acknowledge the failure of the home, the church and the religious school in this regard. If this be true, then religious

instruction in the public schools may as well not be as be, for all public school instruction, unless it is supported and encouraged by the home and the church, is worthless. There are many who do not stand ready to accept the failure of the home, the church and the religious school. Religious education has always been the work of these agencies and there it must forever remain.

The Jews in democratic countries have always voluntarily supported out of their own funds daily religious schools, to which the children come after public school hours for religious instruction. These schools supplement and complement the work of the public schools.

State Can Encourage Religious Education

If the state truly feels the need of religious and Biblical education—and no one can dispute its value for character forming and the cultivating of correct moral ideas and habits of thought and conduct—then the public schools and colleges should put a premium upon religious education, thus crediting it to the advantage of the pupil who has received it. This it can do by accepting a certificate from a bona fide religious school, attesting to the fact that the candidate has received instruction in these branches and is therefore entitled to advanced standing and credit in his grade. This would be one way for the state to enhance and stimulate the child's interest in religious and moral training.

Another way would be for the school to teach the religion of Democracy, to raise its children as Democrats. By this we imply that the public school should aim to inculcate in its pupil the ideals of mutual respect for one another's persons and opinions; the spirit of team work and co-operation; the love and pursuit of liberty, fraternity and equality; of opportunity for all; of patriotism and charity; government to be just, must be by the people, of the people, for the people. Upon these principles as a basis it can safely be left to the home, the church and the religious school to rear an edifice that will result in the finest kind of Canadian citizenship.

Barnett R. Brickner

HORTHY GOVERNMENT FLIRTING WITH JEWISH REPRESENTATIVES

Budapest (J. T. A.)—With the practical standstill in Hungarian trade and industry and the daily depreciation of the exchange, due mainly, it is believed, to the commercial inactivity of the Jews, Governmental circles are endeavoring to approach Jewish representatives with a view to having the withdrawn Jewish capital put into circulation. Jewish life and property still being unsafe, the Government is understood to have promised some of the leading Jews at a secret conference to prosecute the terrorists and guarantee Jewish property.

Several Jewish delegations, similar to that which is already in the United States, should proceed abroad to help restore the prestige of Hungary, the Government proposes. Popular Jewish opinion is inclined to distrust Admiral Horthy and the promises made on his behalf.

ARAB VILLAGES IN STATE OF SIEGE FOR FAILURE TO PAY FINES

Jerusalem (J. T. A.)—A number of Arab villages, upon which a fine of 6,000 pounds each had been imposed by the Government for their attacks on the Jewish colonies subsequent to the riots at Jaffa, have been surrounded by the military in an attempt to compel payment of the fine.

British troops and Egyptian and Arabic military police, flanked by armored cars and machine guns, have surrounded the villages, including the large township of Tulkeram. Arab notables and sheiks have been arrested and a threat to confiscate the cattle unless the fine is paid have been made.

PALESTINE LAND PRICES EXORBITANT, SAYS "ICA" DIRECTOR

Paris (J. C. B.)—The Jewish National Fund and the Jewish Colonization Association should stop buying land in Palestine in order to check speculation in land, Mr. Frank, the chief "ICA" administrator in Palestine, told the J.C.B. representative. In order to discourage the effendis from placing exorbitant prices upon their land, the "ICA" has already decided to concentrate in the industrial field in Palestine by aiding private persons who have some capital. While it is maintaining its present holdings in Palestine, it will not make any new purchases until prices of land climb down, Mr. Frank said.

Mr. Frank also confirmed the report that the "ICA" had agreed "in principle" to aid the American Zionists of the Brandeis group in founding the Credit Union and Co-operative Bank in Palestine. The "ICA" is not participating, for the present, in the organization of the Zionist Mortgage Bank, Mr. Frank said, because the activities of such a bank are not within the scope of the "ICA," whose work is chiefly agricultural and industrial.

ROUMANIA RECOGNIZES FLAGS OF MINORITY NATIONALITIES

(Bucharest (J.T.A.)—The Roumanian Government is prepared to recognize and to permit the hoisting of flags of all minority nationalities within its provinces, a Government representative told delegates of a number of the minority groups.

UNIVERSITY PROFESSORS RESENT INSULT TO JEWISH STUDENTS

Budapest (J. T. A.)—Students belonging to the Christian National group, who caused a disturbance in the lecture hall of the Zhegedin University by demanding that the Jewish students occupy the seats in the rear of the hall, have been rebuked by the University authorities. The Jewish students resented the insult, rose to a man and demonstratively left the auditorium, filing later an official protest with the University trustees. The authorities in turn approved of their action and encouraged them to continue their strike until they receive satisfaction for the insult.

Further Closing of America's Doors

A Preliminary Comment on the Immigration Situation

By Max Rhoade

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The now almost annual source of anxious Jewish interest in Washington—immigration restriction—has again taken its place on the legislative agenda in Congress. The hearings before the House Immigration Committee on proposed further restriction against the entry of aliens into the United States have begun. The aim and purpose of the restrictionists was revealed and is typified in the bill introduced by Representative Albert Johnson, chairman of the House Immigration Committee, providing for a complete suspension of immigration, excepting only close relatives.

Depressing and hard as is the prospect, the truth nevertheless must be faced that the situation is more than discouraging. Instead of making the present drastic law more liberal, a majority of the Immigration Committee following the lead of Johnson, would, if possible, close the doors of America altogether, departing completely from all the traditions of this country.

It seems that the ultimate result of the present movement to further restrict will be a retention of the quota system—there is no chance that this system will be abandoned—with the additional feature that immigrants will have to pass physical examinations abroad and bring with them their medical certificates upon arrival at the port of entry.

According to present information, no Jewish representatives will appear this week before the Committee at the hearings which have commenced. Representative Isaac Siegel, of New York, member of the Committee and leader of the forces opposing restriction, who usually voice the Jewish interests, is rather non-committal regarding the plans of the Jewish group which concerns itself with the immigration problem. From his attitude one would judge that there is some hesitation as to whether Jews shall make a loud protest. He, however, said that the problem was being discussed, and that in due time, an announcement of the steps to be taken would be made.

While it is true that in Congress the attitude toward alien entry is harsh, the information is interesting and heartening that in the executive branch—the Labor Department—there is now an attitude of willingness to do everything possible to relieve the situation, whatever may be the stories that emanated in the past about the policy of the Bureau of Immigration.

Only to-day I learn that Assistant Secretary Henning and Commissioner of Immigration Husband, in a conference with Mr. Siegel regarding the exclusion of the 700 Polish aliens now on Ellis Island—for the most part Jews—on the ground of the exhaustion of Poland's quota, promised him assistance in the proposed endeavor to influence members of Congress to pass emergency legislation permitting the entry of the unfortunate group. They will personally approach members of Congress with this end in view, in co-operation with Mr. Siegel. As for the present enforcement of the law, the Labor Department is not to blame, for it is the duty of the Executive departments to follow the words of the statute. The fault lies with Congress, and had the legislative branch enacted liberal legislation, the Labor Department would enforce the law accordingly.

In the absence of definite knowledge of the purpose or lack of purpose of the Jewish immigration protective group, it would be premature and perhaps unfair at this early juncture to undertake a criticism of a possible lack of counter-preparation and counter-activity on the Jewish part against the impending danger. But one thing is clear: insofar as any public knowledge is concerned, no heroic Jewish effort is being organized to change the sentiment of Congress. Of course, it must be conceded that the argument that counter-agitation might only concentrate attention upon the Jews and make the whole immigration restriction movement appear anti-Semitic, is one which is worth considerable thought. Heroic efforts, it is said, may not only fail to change the present gloomy situation, but so intensify the restrictionists with particular reference to Jewish aliens, that future liberalization would be rendered even more difficult.

Faced with this pessimistic outlook—and Jewry in this country and the whole world will gain nothing by closing its eyes to the grim facts—one's thoughts irresistibly pass to our flesh and blood who are submerged in a great sea of economic, physical and moral suffering in Poland, the Ukraine, Roumania and the other Eastern European lands of concentrated misery for the Jews—one asks, whither? Whither shall they go? What shall they do? Despite the fact that this country is more "Jewishly" organized than in the past, the situation fails to arouse the great reaction of help and constructive solution of the problem which should be manifest. American Jewry continues for the most part to enjoy its theatres, and automobiles. I am not permitted to be a propagandist, so I cannot answer the question, but can only ask it. Reform rabbis, orthodox rabbis, presidents and communal workers, Jewish "leaders" and Jewish dabblers—

WHITHER? WHAT?

PETLURA PROMISES TO DISTRIBUTE PROCLAMATIONS AGAINST POGROMS

Paris (J. T. A.)—Prof. Koval, a former professor of the Kiev University, and Schulgin, the editor of the notorious "Kiev Lanien," representing the Petlura forces in the Ukraine, have told Jewish representatives here that Petlura would undertake to distribute a proclamation issued by the Ukrainian Jews, calling upon their neighbors to abandon their hostilities.

The Petlura agents are supported by Sliosberg and Posmanik, two Russian Jewish leaders, who have arranged that Gruzenberg and Tiomkin should hear the Petlurist case. The Petlurists are said to discount the efficacy of a Jewish self-defence. They suggest that the regular gendarmerie would suffice if Petlura were to sponsor an appeal to the Ukrainians to spare the Jews.

Both Gruzenberg and Tiomkin are said to fear the complications of any arrangement with Petlura or his representatives. They believe that the political and financial support of the Jews will ultimately be asked in payment for this favor. Gruzenberg is therefore inclined to refuse to negotiate and intends to tell the Petlurists that they could themselves stop pogroms if they wished.

Vienna (J. T. A.)—Excerpts from the first volume of General Hetzendorf's Memoirs, published serially in the "Neue Freie Presse," have given rise to the resurrection of the old cry that Jews, Socialists and Free-masons are the ruling masters of Austria. Hetzendorf's book also contains a number of letters by the murdered Austrian Crown Prince. The allegation that members of the officers' corps were underpaid because of Jewish influence, and that Ministers who had Jewish backing were never in fear of removal, are openly made in these letters.

NAHUM SOKOLOW

(From the Series "Heroes of Jewish Renaissance")

By Dr. A. Levinson

(Continued from last week)

II.

Sokolow the Zionist

Sokolow has lived through many a period during which he has carried the standards of many a cause. The one characteristic which stands out most distinctly throughout his career is his open-mindedness, which has kept pace with his progress. Never has he been known to cling blindly to a cause through stubborn allegiance when he felt that that cause had outlived its usefulness. He knew of the power of time and circumstance in remedying evils, and he saw no reason for fighting temples that had long been destroyed. Even in his most enthusiastic moments he was not fanatical. He was never ashamed to admit that he was wrong, or afraid to give up when convinced of his error. He was unusual also in his manner of espousing a cause. He never scoffed nor ridiculed, no matter how hard he fought. Even when he quarreled he did it like a gentleman. Anyone who has followed Sokolow through the "Hazefirah" in his attempt to introduce light into the camp of Israel at the time of the Haskalah movement, can testify to this. He cannot be accused of the acts of ridicule the "Hamelitz" has committed.

When the Haskalah movement first came into power, Sokolow did not lose any time in vain boasting, but he went forward boldly to bring the new ideals into the Jewish world. When Zionism came to the front Sokolow fought its cause, and since its very beginnings he has stood in the first rank as one of its leaders. It is true that at the time the Uganda plan was brought up, Sokolow expressed himself in favor of it, but as soon as he found out that it was not the best plan, he came back to the Zionist camp and renewed with double vigor his fight for Zionism and Zionism only. He divided his propaganda for the cause into two divisions—paper propaganda and personal propaganda. His "Hazefirah" became the mouthpiece of his ideas on Zionism, but he himself went into the battlefield and fought for the cause of which his paper was the literary representative. He did everything in his power to further the interest of Zionism. He went to Germany, to Constantinople, to England, and to America. He was considered invaluable, and therefore, when someone was needed to bring the national ideals to the Sephardic Jews, Sokolow was selected. When an editor was sought for "Die Welt," Sokolow was looked upon as the man. When it was necessary to hold an interview with Sir Edward Grey, of England—an interview that called for tact and diplomacy—the task was delegated to Sokolow.

Since the outbreak of the war Sokolow has rendered immeasurable service to the Zionist cause. The beginning of the war found Sokolow and his family living in Berlin, where he was then engaged in carrying on the activity of the Inner Zionist Actions Committee. Although it was unpleasant for Sokolow as a Russian subject to be living in Germany in time of war, he remained there as long as he thought he could be of any service to the Zionist cause. He traveled from one country to another under the most difficult conditions, both for the purpose of carrying on work himself and for directing the work of others. He went to Stockholm, to confer with neutral Zionists. He went to England, of late the most active spot of Zionistic activity in the world, and there he made his headquarters, but every once in a while he made trips to other countries on errands of Zionistic importance. One of those trips resulted in gaining the favor of the Pope. Another one resulted in an official expression of the Italian government in favor of Zionism. Most of his efforts, however, Sokolow swung in the direction of the English government, and of the League of Nations. Together with Dr. Weizmann he traveled constantly between London and Paris, negotiating between officials of the Allies regarding the fate of Palestine. This finally culminated in the famous Balfour Declarations and later in the San Remo decision.

Not only has Sokolow been responsible in great degree for the furtherance of the political aims of his people, but he has been instrumental in bringing about the accomplishment of its great cultural ideal, the revivication of Hebrew. His work in the interest of the national tongue has been purely a labor of love, and no sacrifice has been deemed too great to lay on its altar. Obstacles no matter how great could not deter him from his determination to accord Hebrew the place he felt it deserved in the history of the nation. Since 1884 when he became the assistant editor of the Hazefirah under Slonimsky, Sokolow has remained at his post, and even during the stress of the war he kept the Hebrew journal alive as long as he could. When we take into consideration the difficulty encountered in editing any paper in Russia under the old régime, particularly a Hebrew paper, every word of which can be misinterpreted by censors, most of whom were converts, we can probably gain some idea of the unselfish service rendered by Sokolow. The fact that the Hebrew reading public was small and poor did not deter Sokolow from putting forth his best efforts in behalf of our national language which he gave a mouthpiece at the expense of his health and his time, in fact often at the expense of his liberty, which was jeopardized more than once for some phrase that looked suspicious to the government.

The publication of the Hazefirah is but one of many things Sokolow did for the furtherance of Hebrew. He founded and edited the Yearbook Ha-Asif, which subsequently took the form of the Sefer Hashanah (1899 to 1902). He translated Karpele's History of Jewish Literature into Hebrew and also a portion of Graetz's History of the Jews. He wrote a Hebrew geography, and reprinted and edited some of the older Hebrew classics, such as Luzatu, Fin and others. Indeed, who can count the many contributions Sokolow has made to the Hebrew language in his multiple role of editor, publisher, writer and speaker. His extensive knowledge of other European languages did not seem to weaken his affection for Hebrew a whit; if anything it served to strengthen his love for his own. His pen, his eloquence, his money, his talents, were all consecrated to the holy tongue.

Sokolow has written the history of Zionism, the first authentic history of the movement. He naturally left his name out in many places, where his name should have been written in capitals. Some day the future historian will place Sokolow's name among the greatest spirits of our time, a mighty leader in the ranks of the great Jewish cause—Zionism.

III.

Sokolow the Man

A sketch of Sokolow's life is not complete without a few words about Sokolow the man, Sokolow and his magnetic personality. Anyone who has had the privilege of dining at one table with Sokolow knows what fine manners he has. He does not swing his feet under the table, or tap with his fork on the table, or "crack" his knuckles, or bite his nails, or affect any of the mannerisms so commonly observed among many of our "great men" when dining. No one would ever suspect that Sokolow, the fine-mannered gentleman, was born in a little town of Polozk, that he ate "kest" in the village of Makow, that he spent his days in a Yeshivah. It would be easier to imagine that he was brought up in the house of a prince, that he was reared by private nurses and instructed by special teachers in the art of table manners.

The same refinement holds true in regard to Sokolow's speech. He rarely raises his voice in ordinary conversation. He does not interrupt when another is talking. He does not move his hands or sway his body. It is only on one or two occasions that Sokolow seems to forget his calm demeanor and that is when the subject of the conversation turns either upon Zionism or Hebrew. Then his quietude becomes buried beneath his enthusiasm, and he proceeds like a whirlwind from one forceful argument to another. This attitude is especially characteristic of Sokolow in public address. When he stands on the platform as the spokesman of Zionism or the advocate of Hebrew, pouring tongues of fire on the heads of his audience, he is no longer the polished gentleman of the table but the inspired rabbi of the townlet. Every word he speaks glows with eloquence, every thought he utters burns with enthusiasm. If Hebrew is the medium of his expression at the time, his language flows like a gushing fountain, his words take on a prophetic significance, and he carries his listener along on the wings of his thought, over mountains and valleys, through sunshine and rain. Then you are absolutely in his hand. He can bless you or curse you. You are ensnared within his charms.

Not the least among Sokolow's valued possessions is his inexhaustible fund of good nature. It shows itself untarnished in his healthy sense of humor, in his quick and ready wit. He always has a funny tale to tell you, a good sound story with a point to its humor. Nor is there anything of the coarse or vulgar that he makes use of to add zest to his tale. It is the great man from Paris, the philosopher of Amsterdam, the Chasidic Rabbi of Barditshev, or figures of like importance that are the heroes of his tales. Throughout them all there runs a strong strain of Jewish blood, there rings forth a clear note of Jewishness, for their creator is so full of Jewish feeling that everything he does and writes is colored with an intense Jewishness. Of Sokolow can it well be said, "The plain talk of learned men needs study."

With all his idealism, Sokolow has a good deal of the practical about him. In this he is an exception to the great number of learned Jews who are in the world but not a part of it. He has never been so deeply buried in his books that he did not see the living world about him. In dealing with material problems, he displays the same far-sighted genius as in his handling of spiritual affairs. As a man of the world he is enterprising, but careful and conservative. Were he hasty he would long ago have made a failure of his publications, and would have lost more money than ten financiers could make good, as has been the experience of the great majority of Hebrew editors and publishers. Were he merely an enthusiast in his love for Hebrew he could not have accomplished the many things he did through his calmness and forethought. Were he an idealist only he could not have furthered the cause of Zionism in spheres where tact and diplomacy were indispensable. Of Sokolow, as of very few others, it can truthfully be said, that he unites Torah, Chochma and Derech Erez.

Nahum Sokolow was born in the province of Polozk, Russia, in January, 1859. He received the usual Jewish education with which the history of the great man has made us familiar. In 1880, at the age of twenty-one, he went to Warsaw, where he made the acquaintance of many men of learning. In 1884 he became assistant editor to Slonimsky, of the Hazefirah. Almost immediately after his entrance on the staff of the paper he began to attract attention, and many were the readers that eagerly awaited their copy of the paper that contained the illuminating articles of Sokolow. In 1886, when the Hazefirah became a daily, Sokolow became its principal contributor, and under more than one pseudonym he furnished it with interesting and valuable material. After the death of Slonimsky, Sokolow took over both the editorial and business end of the paper. Nor did he limit his literary contributions to the Hazefirah. He undertook the edition of the year books Hassif, the Sefer Hashonah. He wrote original treatises. He translated numerous books into the Hebrew and in various ways enriched the Hebrew literature, of which he himself was one of the most prolific spokesmen.

And all the time he was actively interested in the furtherance of the Zionistic cause, in whose interest he traveled to many lands, gaining hundreds of adherents for his cause in the course of his travels. He is now in America with other famous leaders of Zionism, busily engaged in perfecting plans for the realization of the historic dream of his people.

DEMAND EQUAL RIGHTS FOR JEWS IN ALL ROUMANIA

Bucharest (J. T. A.)—Commenting on the proposed law granting civil rights to the Jews of Old Roumania, the Jewish press here insists that the law shall be interpreted as applying simultaneously to the Jewish nationality in Greater Roumania.

WHITE SLAVE TRAFFICKERS ACTIVE IN POLAND

Warsaw (J. T. A.)—The large number of defenceless girls and young women among the Jewish refugees, both here and throughout the rest of Poland, have become the prey of a revived white slave traffic. Reports are current about many girls who have been deceived into so-called marriages, of numerous others who have been decoyed abroad to be sold, and also of a large number of disappearances without any trace.

The situation is becoming so alarmingly serious that the "Joint," "Hias," and other Jewish organizations have been roused to action. Warnings have been issued to the Jewish women and rescue work on a large scale has begun. Workshops for the training of Jewish women in various trades have been established and employment bureaus are making desperate efforts to cope with the trying situation.

"ROSWOJ" DELEGATES WAR AGAINST "OPPRESSIVE JEWISH POWER"

Warsaw (J. T. A.)—Delegates attending the Anti-Semitic Conference called by the Roswoj Party, whose sessions are being held in the Warsaw Town Hall, staged a parade through the Jewish streets yesterday, in which banners were held aloft bearing the legend, "Down with oppressive Jewish power in Poland."

Deputy Kerner put a question at the meeting of the Town Council, demanding an explanation of the Mayor's action in having thrown open the Town Hall for the Anti-Semitic conference. This Councillor also protested against the exclusion of Jewish members of the Town Council, and even of journalists, from the sessions.

DR. WEIZMANN TO VISIT PARIS

London (J. C. B.)—It is understood that Dr. Weizmann will soon visit Paris in connection with the Conference on the Near East between representatives of the French, British and Italian governments. While there, it is assumed the Zionist leader will look into the opposition of the anti-Zionist elements who are reported to have precipitated an embarrassing position.

MASS MEETING TO TAKE PLACE AT MASSEY HALL UNDER LOCAL ZIONIST AUSPICES

A mass meeting will take place at Massey Hall on December 25, at 2 o'clock under the auspices of the Zionist organizations of Toronto.

Vladimir Jabotinsky will address the meeting. He comes as a member of the European Zionist Delegation that arrived in the United States a few weeks ago for the purpose of stimulating the Keren Hayesod drive for nine million dollars, now going on in the United States.

Jabotinsky has a remarkable record of achievement for the service of the Jewish people. He is a brilliant journalist, and a forceful speaker.

He left Russia in 1914 and came to England, joining with the Allies in the interest of the Jewish problem, Palestine. In 1916, when the German menace was at its highest, he organized the Jewish Legion, with the object of assisting the Allies to take possession of the Holy Land, so that it would again become the Jewish home-land. Thus the Jewish Legion came into existence. The young men of England, Canada and United States responded. It was the first Jewish army in the field fighting for a home-land since the days of Bar Kochva. This activity later became the decisive factor in the Balfour Declaration, pledging Great Britain to establish a Jewish National Home-land in Palestine.

Some time later the Arabs, fearing the loss of their position through the influx of Jewish immigration, attacked the Jews in the streets of Palestine. Jabotinsky organized a Jewish self-defense army. He was later sentenced to fifteen years' imprisonment for this, but the outcry was great in England and other Jewish centers against this injustice and wrong to the defender of Jewish honor, and he was soon freed.

The freeing of Jabotinsky was hailed by the Jewish world as an act of justice to the Jews by the British Government.

To-day Jabotinsky comes to us as the great national hero and acknowledged leader of his people. He comes to us not so much as a great military leader, but in the interests of the Keren Hayesod mission, to build up Palestine from a barren wilderness into a peaceful Jewish Home-land.

YOUNG JUDEA WILL PRESENT A CHANUKAH PLAY AT STRAND THEATRE

A Chanukah festival will be celebrated by Young Judea at the Strand Theatre Sunday evening, January 1, 1922. The English version of Sholom Alechim's "She Must Marry a Doctor" will be presented by Young Judea under the supervision of Mrs. M. Mehr. Pupils of J. Riegelhapt will entertain with Jewish folk songs. The dancing class of Young Judea, under direction of Miss B. Cohen, will give a few folk dances.

The members of Young Judea, parents and friends, are invited to attend.

THE JEWISH BOY LIFE COUNCIL

The first branch of the "Wanderers," the junior order of the "Jewish Boys in Training," was organized and its officers initiated at the residence of D. Dunkerman, on Rowanwood avenue, on Sunday, December 18. It is called the Camp of Abraham. The investiture team consisted of Messrs. M. M. Cohen, Martin Cohn, Koaky Millar and L. M. Gelber.

The officers elected were: Teddy Draimin, 80 Howland avenue., chief; Laurie Tarshis, 95 Kendal avenue, sub. chief; Ronald Lyons, 682 Shaw street, tally; Dudley Freeman, 74 Barton avenue, keeper; Joseph Dunkelman, 56 Howland avenue, guard; Messrs. M. M. Cohen and G. M. Gelber, mentor and assistant mentor.

On Monday, December 19, the first branch of the Men of David, boys 12, 13 and 14 years, to be known as Camp f Israel, was organized at the Strathcona School. Messrs. M. Markus and D. Brodie, acting as Mentor and supervising Mentor. The following officers were elected and will be initiated at the meeting of the supreme camp of Mentors of the Jewish Boys in Training, on Wednesday, December 21; at the University avenue Synagogue. Lewis Newman, 18 St. John's Place, chief; Louis Gotkin, 109 Maria street, deputy; Joe Rosen, 178 Maria St., scribe; Manual Dubrousky, 125 Maria street, West Toronto, comptor; Sam Alpert, 2949a Dundas street west, standard bearer; M. M. Cohen, patron.

BOOT AND SHOE SOCIETY

The Hebrew Boot and Shoe Society held a very pleasant and successful candy shower in aid of the Palestinian Bazaar on Sunday afternoon, at the home of Mrs. M. L. Willinsky.

UNITY CLUB

The Unity Club held their regular meeting at the Mossop Hotel, where the following were nominated for offices: William Weiss, president; Lionel Fogler, vice-president; M. Shulman, treasurer; Alex. Solway, secretary; Jess Caplan, P. Mehr and L. Finberg, sergeants-at-arms. The Club will hold an entertainment for the members on New Year's Eve.

JEWISH PHILANTHROPIES' BALL

Have you secured your tickets for the event of the season, the Federation of Jewish Philanthropies' Ball, which takes place Monday evening, December 26, in the Crystal Ball Room, King Edward Hotel?

The Jewish Orthodox party of Poland has decided that it will not put forward any candidate for the Seym at the next elections. The Orthodox Jews have found that they have no suitable candidate available to replace Rabbi Halperin, who died recently.

For his many years of untiring labor in the interest of the city of Washington, and in celebration of his eighty-fifth birthday, Simon Wolf has been elected an honorary member of the Board of Trade, an honor conferred upon few citizens in the District.

The new annex of the Jewish Home for the Aged in St. Paul Street, Rochester, N. Y., has been formally opened to receive inmates.

JEWISH CALENDAR 5862—1921-22

Rosh Hashonah	Monday, Oct 3
Fast of Gedaliah	Wednesday, Oct 5
Yom Kippur	Wednesday, Oct. 12
Succoth, First Day	Monday, Oct 17
Hoshannah Rabba	Sunday, Oct. 23
Shimini Azereth	Monday, Oct. 24
Simchath Torah	Tuesday, Oct 25
*Rosh Chodesh Cheshkan	Wednesday, Nov. 2
*Rosh Chodesh Kislev	Friday, Dec. 2
*Chanukah, First Day	Monday, Dec. 26
1922	
*Rosh Chodesh Tebet	Sunday, Jan. 1
Fast of Tebet	Tuesday, Jan. 10
Rosh Chodesh Shobat	Monday, Jan. 30
*Rosh Chodesh Odar	Wednesday, March 1
Fast of Esther	Monday, March 13
Purim	Tuesday, March 14
Rosh Chodesh Nisan	Thursday, March 30
Pesach, First Day	Thursday, April 13
Pesach, Seventh Day	Wednesday, April 19
Rosh Chadesh Iyyar	Saturday, April 29
*Lag B'Omar	Tuesday, May 16
Rosh Chodesh Sivan	Sunday, May 28
Shabuoth	Friday, June 2
*Rosh Chodesh Tammuz	Tuesday, June 27
Fast of Tammuz	Thursday, July 13
Rosh Chodesh Ab,	Wednesday, July 26
*Fast of Ab	Thursday, Aug. 3
Rosh Chodesh Ellul	Friday, Aug. 25
Rosh Hashonah 5683	Saturday, Sept. 23

*Observed also on preceding day.

All Jewish days begin at sunset of the preceding secular day.

More Imported Evening Dresses

for the

Holiday Celebrations

Campbell's, the new store on Dundas Street West, announces the recent arrival of New Evening and Dinner Dresses. Dresses of costly appearance, but surprisingly moderate in price. Glistening Sequin Robes of Paris origin, mounted on satins, trille and net. The new classic georgette in Grecian draped designs—filmy laces—chiffon velvets of regal beauty in black or brilliant colors. More than two hundred styles to select from in a complete range of sizes for Women and Misses. Prices all so reasonable, from - - $49.50 to $175.00

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The Jewish Welfare Board will participate in the official ceremonies in the rotunda of the Capitol at Washington, D. C., on November 10, preliminary to the transfer, the following day, of the body of the unknown soldier from that place to the National Cemetery at Arlington.

Polish anti-Semites, in the face of undeniable evidence that the Bolshevik Government is not on very friendly terms with the Jews, have invented a new libel to the effect that our co-religionists were conspiring to restore the monarchies of Russia, Germany and Austria.

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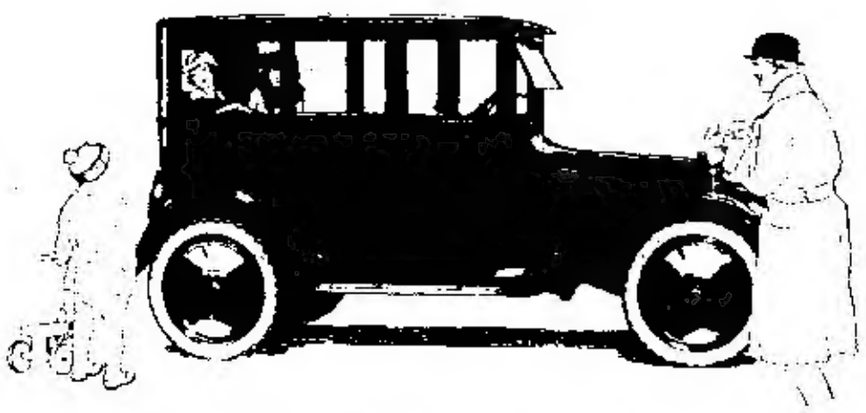

READJUSTMENT OF PALESTINE FRONTIER LIKELY

London (J. C. B.)—The conference next week between representatives of Great Britain, France and Italy, on questions concerning the Near East is regarded in political circles here as of the greatest importance. The Irish and Pacific problems having been happily gotten out of the way, there is great likelihood of all Near-Eastern questions being reconsidered in the light of recent events. Certain important amendments to the Treaty of Sevres are possible, it is believed. Such amendments, if made, would include a readjustment of the frontier between Palestine and Syria.

In view of the importance of the conference, Dr. Weizmann's presence in London is considered necessary, and it is understood that Dr. Weizmann will soon meet Premier Briand.

It is a comment upon the happier relations between Great Britain and France that the French are said to be inclined to make considerable concessions on the question of boundaries between French Syria and British Palestine. The opinions of French exerts who have examined Ruttenberg's irrigation and electrification scheme are believed to be responsible for the change of the heretofore recalcitrant French attitude, the experts having expressed their conviction that the success of the scheme is dependent upon the inclusion of the lower waters of the Yarmuk within the Palestine boundaries.

PETLURISTS ANGLING FOR ANOTHER AGREEMENT WITH JEWISH REPRESENTATIVES

Paris (J. T. A.)—Two of Petlura's agents, named Kovan and Schulgin, are said to be in Paris, endeavoring to approach prominent Jews for the purpose of gaining the moral support of the Jewish people in aid of Petlura. Promises to create a non-Jewish gendarmerie, which would prevent and quell pogroms, are being made by these agents. Most of the Jewish representatives here, however, having profited by the collapse of the Jabotinsky-Slavinsky negotiations, are fighting shy of Petlura's representatives. The Committee of Jewish Delegation has not even been approached, it is learned.

POLAND ANXIOUS FOR UNDERSTANDING WITH JEWS

Warsaw (J. T. A.)—The Government seems anxious to arrive at an understanding with representative Jews here, judging by unmistakable indications. Mr. Dovnarowicz, Minister of the Interior, has invited Dr. Thon, Messrs. Gruenbaum, Hirschhorn and Rassner, four Jewish Sejm deputies, to confer with him on the general political situation and also regarding the Jewish attitude towards the Vilna elections.

JEWS AS VICTIMS OF PETLURA INSURRECTION

Lemberg (J. T. A.)—Ukrainian refugees arriving here, state that during the Petlurist insurrection, 38 Jewish villages were partially destroyed, many Jews killed, and a great number of houses ransacked.

NEW MONARCHIST PLOT CHARGED TO "WELL-KNOWN GERMAN JEW"

Berlin (J. T. A.)—An alleged discovery of a new monarchist plot, engineered by a "well-known German Jew," with the co-operation of great industrial Jewish interests, is made by the "Deutsche Zeitung" here. This "well-known Jew," the paper says, is seeking to interest members of the old ruling house in a scheme to restore the Hohenzollern monarchy. But—

"It is far better to suffer under the Republic a few years longer than to restore the Kaiser by a Jewish act of mercy," the "Deutsche Zeitung" says on behalf of monarchist circles.

CZECHO-SLOVAK MINISTER SEES END OF HORTHY

Prague (J. T. A.)—A forecast that the end of Admiral Horthy's rule in Hungary is drawing near, is made by the "Prager Presse," the organ of Benesz, the Czecho-Slovakian Prime Minister.

VILNA JEWS NOT TO VOTE IN PRESENT ELECTIONS

Vilna (J. T. A.)—While the Jews are prepared to take part in the drafting of the Constitution, and also in the referendum, they think it best not to participate in the elections to the Vilna Sejm, fixed for January 8th, Dr. Wigodski, speaking on behalf of the Democratic Zionists, Jewish laborers and merchants, officially informed the chairman of the Elections Committee. The Jews may reconsider their decision should the decree calling for the elections be published, and the authority of the Sejm firmly established, Dr. Wigodski declared.

JEWISH WORKMEN'S SCHOOLS IN POLAND IN DANGER OF CLOSING

Warsaw (J. T. A.)—200 Jewish elementary schools and kindergartens, giving instruction to 30,000 pupils, are in danger of being closed because the support from abroad has been discontinued. These schools were founded by the Workmen's Central Jewish School Organization and the children receiving instruction in those schools are, for the most part, children of Jewish workmen. An appeal is being made to the Jewish proteiariat to save this, the only organization of its kind.

LADY SWAYTHLING SEEN AS ANGLO-AMERICAN LIAISON

London (J. C. B.)—Lady Swaythling, the famous Jewish beauty, is doing a great deal to strengthen the friendship between the American and English people, the "Westminster Gazette" says, her salon serving as a meeting-place for politicians of both countries.

DR. NANSEN IN MOSCOW

Riga (J. T. A.)—Dr. Nansen, the League of Nations Director for Russian Relief, has been cordially received in Moscow. He is reported to have held a number of conferences with representatives of the Jewish relief organizations. After promising the support of the "League's" Committee, Dr. Nansen said he would inform Jewish relief organizations abroad of the situation in Russia.

POLISH RESIDENTS EAST OF CURZON LINE ELIGIBLE FOR AMERICAN VISA

Warsaw (J. T. A.)—Thousands of would-be emigrants residing east of the Curzon line have been made eligible for the American visa by a ruling of the emigration authorities, recognizing them for purposes of emigration, as Russians. The number of visas thus granted will be applied to the Russian quota, which has not been filled.

The Curzon line, drawn by Lord Curzon, British Foreign Secretary, delineating the boundary between Poland proper and parts of Russia which have been ceded to Poland, has to the east of it the following towns, the Polish Minister informed the correspondent of the Jewish Telegraphic Agency: Ostrog, Bialowicz, Baranowicz, Brzek, Grodno, Dumilowicz, Dysna, Drohobycz, Dubno, Horochow, Wladimirwolynsk, Wilejk, Woloszyn, Wolkowyst, Lozk, Lunininiez, Lida, Nowogrodek, Nieswiez, Slonim, Stolpey, Sarny, Pinsk, Pruzany, Kowel, Krzemieniez, Kobryn, Koeow, Kamienka, Schirsk, Rovno.

STORRS MAY BE GIVEN SUDAN POST

Jerusalem (J. T. A.)—The post of Governor of Sudan is believed to have been offered to General Storrs, Governor of Jerusalem, whose resignation has been loudly demanded by all Jewish elements in Palestine. Governor Storrs is not without Colonial experience, having served for a number of years in Egypt.

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AMERICAN RELATIVES MUST SUPPORT THEIR KIN ABROAD, "HIAS" RULES

Warsaw (J. T. A.)—Instructions have been issued to wives, children and parents whose husbands or fathers in America have declined to provide for them, to furnish photographs of the relatives in question to the officers of the Hebrew Immigrant Aid Society. The Society will, with the help of these photographs, locate the relatives in America and urge them to provide for their helpless kin abroad.

Alexander Schluger, "Hias" director, has arrived here and has conferred with the American Consul as well as the emigration officials, in an effort to arrange for the proper distribution of visas, and to generally bring order into the chaotic conditions of emigration.

POLISH MINISTRY SEEKS SATISFACTION FOR INSULT TO ITS REPRESENTATIVE

Warsaw (J. T. A.)—The district attorney's office has been instructed by the Ministry of the Interior to enter criminal suit against those responsible for the meeting of Polish Anti-Semites studying the Jewish problem, from which Kopendorf, a representative of the Ministry, was expelled because he was mistaken for a Jew.

MENTION

...should be communicated ... by 9 o'clock each Tuesday afternoon in ... will not be printed unless they bear the ... Telephone Adelaide 5467.

...Mrs. Lester Levy, formerly ...rton Avenue, are now in their ..., 311 Ruskin Road.

...Matilda Schoenbrod, of Chicago, ...guest of her parents, Mr. and ...Barber, 4 Maple avenue.

...Kronick, of Winnipeg, is the ...of Mr. and Mrs. M. Manson, ...Markham street.

...Mort Levy, Barton avenue, ...tained at a child's party in honor ...N. Schoenbrod and her young ...of Chicago.

...Sara Pasternak, University ..., entertained her friends on ...day evening. The time was spent ...sic and dancing.

...Jule Allen, 58 St. Andrews ..., was hostess at a delightful ...ky tea on Friday afternoon, given ...nor of the approaching marriage ...r sister, Miss Bertha Rosenfeld.

...D. Jurist entertained at a theatre ...given in honor of Mrs. R. Cohn, of New ..., sister of Mrs. Harry Rosenthal.

...r. and Mrs. C. Hoffman, of Mont... will spend the holiday week in ...nto, guests of Mr. and Mrs. D. ...t.

...rs. M. Murawtchik and her niece, ...Lena Ruskin, a bride of next month, ...Saturday evening, December 17, ...pend a few days with Mr. and Mrs. ...man, Kitchener, Ont.

...Bertha Rosenfeld was the ...ient of many pretty handkerchiefs ...a shower on Saturday afternoon, ...n in her honor at the home of Mrs. ...Diesen, Edgewood avenue. Mrs. ...n was assisted at the tea table by ...B. Vise, Misses Carrie and Lillian ...dman and Mrs. A. Schatz.

...Mrs. Samuel Shapiro, 81 Howland ...ue, was hostess at a bridge on ...day afternoon.

...jolly and successful shower was ...Sabbath and Chanukah candle ...s given at the home of Miss ...hana Siegel, Lee avenue, in aid ...e Palestinian Fair.

...aid of the Palestinian Fair, the ...ni Chapter of Hadassah held a ...n shower at the home of Mrs. ...apera, College street, Tuesday last. ...abbi J. Siegel gave a very interesting ... on "The Immigration Question" ...the last meeting of the Junior ...ncil.

...he Western Group of Hadassah gave ...delightful bridge and kitchen towel ...er in aid of the Palestinian Bazaar, ...the home of Mrs. H. Shaberman, ...Devercourt road, on Thursday ...noon, December 15.

Mrs. L. J. Schrinman, 121 Grenadier road, entertained at tea on Monday last in honor of Mrs. Bernev Vise (nee Cecil Houser), who recently returned from her wedding trip.

Mrs. M. Geldmeier, Walmer road, was hostess at a very successful fancy work shower given by the Central Hadassah Chapter. Nearly one hundred pretty articles were received for the fancy work booth at the Bazaar.

Mrs. David Woltaw, of Cleveland, is the guest of Mrs. J. J. Allen, Roxborough drive.

Mrs. H. King, 155 Dunn avenue, has returned from a visit to Cleveland, Ohio.

Mrs. L. Berks, Ulster Apartments, was hostess at a bridge on Tuesday last.

Mrs. M. Wilkes, 271 Woodbine avenue, and her son, Justin, are visiting Mrs. Wilkes' mother in Cleveland, Ohio.

Miss Bertha Boyener, of St. John, N.B., is the guest of Mrs. P. Hermant, 16 Cluny Crescent.

Miss Mildred Lubelsky, 257 Russell Hill road, was hostess at a very successful bridge on Wednesday, December 14. Proceeds of bridge go towards Junior Council work.

Miss Sarah Gitson entertained a number of friends at the Sunnyside Pavilion in honor of Miss Bertha Boyener.

Miss Rose Bienstein left this week to spend a month in New York City, where she will be the guest of her relatives.

Miss R. Rosenfeld and Mrs. D. Tobias are in Buffalo visiting their sister, Mrs. Maider.

Mrs. Ralph Jacobs has left for New York City for a few weeks and is staying at the Hotel Astor.

Miss Edith Bincovits, of Hamilton, was the guest last week of her cousin, Mrs. B. Goldman.

Mrs. D. Jurist entertained a few friends at her home, 279 Roncesvalles avenue, on Sunday last.

Mrs. W. Sherman, of 66 High Park avenue, gave a theatre party on December 13, in honor of Mrs. N. Kalsus, of New York.

Mr. and Mrs. D. Kertzer, of Grace street, were in Hamilton attending the wedding of Mrs. Kertzer's brother, Leo Kroch, of Belleville, to Miss Rose Reiter, of Hamilton.

Mrs. A. Maldover, 11 Elm Grove, entertained at bridge on Saturday evening in honor of Mrs. Ray Cohn, who is visiting her sister, Mrs. H. Rosenthal.

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TORONTO

The Home of the Three Bears

Miss Sarah Griesman, Borden street, left on Thursday for New York to attend the wedding of her cousin.

Mrs. J. J. Allen, Roxborough drive, was hostess at a delightful tea on Sunday afternoon in honor of Miss Bertha Rosenfeld.

Mrs. I. Caplan, 94 Braemore Gardens, was the hostess at a very enjoyable bridge on Sunday evening to about forty of her friends. The prizes were won by Mrs. Ross, Mrs. J. Weiner, and Miss Rose Livingston. Dainty refreshments were served, the assistants being Miss Beatrice Caplan and Mrs. L. Kates.

Misses Minnie and Rose Livingston will be the guests of the Misses G. and D. Shear, of Brantford, over the week-end.

Mrs. B. Seigler and Mrs. B. Garfinkle were joint hostesses at a prettily arranged handkerchief shower last Wednesday evening for the Palestinian Bazaar, at the home of Mrs. B. Seigler, 178 Arlington avenue. A large number of guests were present and a good collection of handkerchiefs received. The evening was spent in playing bridge and whist. Prizes were won by: Mrs. J. J. Greenberg (silver pencil), Mrs. H. Solway (tea apron), Miss M. Livingston (silver pencil), Miss Augusta Kenen (a box of corresponding cards).

Several piano selections were given and the evening proved very successful. Refreshments were daintily served at small tables.

The Misses Ida and Mildred Goodman, 42 Lockwood road, were hostesses at a very enjoyable mitt and handkerchief shower in aid of the Palestinian Fair, on Sunday afternoon.

The Deborah Girls held a very successful candy shower at the home of Miss Ida Goodman, Lockwood road.

Mr. and Mrs. Bernard Goldstein, 138 Lynhurst avenue, have issued invitations for an At Home to take place on Tuesday, December 27, in honor of their daughter, Mrs. S. E. Koplar.

Mrs. Kaufman, of Cincinnati, is the guest of her daughter, Mrs. B. Rae, Church street.

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Mr. and Mrs. William Sugarman and family, of Edmonton, Alta., are at the Selby Hotel.

Among those who will be present at the Assembly of the Phi Sigma Epsilon Fraternity at Montreal during the holiday are: Mr. and Mrs. I. Levi, Miss Helen Finberg, Miss Alma Levy, Miss Ethel Mehr, and Messrs E. Joffe, T. Mehr, L. Finberg, H. Levetus, A. Goldstein, H. Fogler, L. Kert, H. Levi and M. Cooper.

Miss Goslar, of New York City, is the guest of Mrs. M. M. Cohen, 99 Madison avenue.

Mrs. Saul Kaufman entertained a number of her friends at bridge on Sunday evening, December 18, at her home, 3 High Park Gardens.

Miss Pauline Soltz is leaving shortly for a visit across the line.

Mr. and Mrs. L. Cadesky, who are spending their honeymoon in New York and Atlantic City, are expected back home for the holidays.

Mrs. I. Vogler, of New Jersey, is visiting her daughter, Mrs. A. E. Singer, at 279 Durie street.

Mr. and Mrs. M. Sniderman, Queen street west, entertained a number of out-of-town guests in honor of the engagement of their son Benjamin to Miss Anna Gordon, of Montreal.

Mr. and Mrs. M. Chousky announce the approaching marriage of their daughter Esther to Harry Caplan, to take place Sunday, December 25.

The I.O.B.B. held their informal monthly dance, which has become one of the brightest and most thoroughly enjoyable of affairs, on Wednesday evening last, at the Prince George Hotel. The large Empire Room was crowded with dancers who enjoyed the splendid music of the orchestra. A buffet supper was served. Three hundred and fifty guests were present. Among those seen were: Mr. and Mrs. Mort Levy, Mr. and Mrs. M. Fisher, Mr. and Mrs. A. Levy, Abe Goffen, Miss Lillie Cutler, Dr. and Mrs. Winkler, Miss Betty Griesman, Dr. and Mrs. D. Perlman, Nathan Phillips, Mr. and Mrs. Ralph Raephal, M. Bockner, Mr. and Mrs. Chas. Benjamin, Mrs. Brodey, Isadore Brodey, Mr. and Mrs. Joe Danson, Mr. and Mrs. Joseph Singer, Miss Viola Levy, Mr. and Mrs. Samuel Stein, Miss Ida Levine, Mr. and Mrs. Samuel Harris, Ben Luxenberg, Miss Lillie Lorie, Miss Rosaline Fisher, Samuel Factor, Miss Sue Halpern, P. Phillips, M. Goodman, Nathan Freelander, Mr. and Mrs. P. Phillips, Miss Jennie Soloway, Miss Pearl Jacobs, Jess Kaplan, Mr. and Mrs. Harry Rosenthal, Archie Draiman, Mr. and Mrs. Chas. Fremes.

Mrs. Max Lubinsky entertained a number of her friends at her home on Sunday evening.

Mrs. J. Bordman entertained a number of her friends at her home on Sunday.

Miss Annette Levy, Baldwin street, has left for Montreal to spend a few weeks with her sisters, Mrs. H. B. Miller and Mrs. L. Goldfine.

Mr. and Mrs. L. Phillips, 307 Markham street, will be the guests of their cousins, Mr. and Mrs. L. Feiler, Detroit, over the holiday week-end.

Mr. and Mrs. A. King, 556 Queen street west, will be the guests of their cousins, Mr. and Mrs. L. Feiler, Detroit, over the holiday week-end.

Mr. and Mrs. B. Ludwig, 414 Dundas street west, will be the guests of their cousins, Mr. and Mrs. L. Feiler, Detroit, over the holiday week-end.

Mr. and Mrs. I. Griesman, 240 Huron street, are leaving for Detroit this week to attend the wedding of their daughter, Nita, to Carl H. Shalit.

Mr. and Mrs. George Cohen, Welsboro Apartments, are spending a few days in Akron, Ohio.

Mr A. Selden, president of the Jewish Writers' Club, New York, arrived here last Monday. He has come here to organize a "ways and means" committee to raise funds for the writers and authors of Europe. Their need is a crying one, and it is hoped that Toronto will respond generously.

J. Wiener, Spadina road, was in Montreal for a few days.

Mrs. S. Lorie, 48 Clarendon, was hostess at a very enjoyable bridge on Saturday evening. Mrs. Lorie was assisted in receiving by Mrs. J. Tarshis and Mrs. I. Levi. Among the out-of-town guests were Mrs. Watlau, Cleveland; Mrs. W. Sugarman, Edmonton; Mrs. Kaufman, Cincinnati; Mr. and Mrs. F. King and Mr. and Mrs. J. King, Whitby, Ont.

Mrs. Fred Levinson, Raglan avenue, entertained at bridge on Tuesday afternoon.

On Thursday afternoon, December 8, a delightful bridge and whist took place at Bingham's Rainbow Room, in aid of the Jewish Rest Home for Mothers and Babes. Miss L. Lewis, accompanied by Miss Eleanor Miller entertained the guests with a vocal selection. The lucky draw prize was won by Mrs. B. Squires.

The Sunnyside Lodge No. 449 of the Independent Order of Oddfellows will entertain at a ladies' night banquet and dance on Tuesday, December 27.

Mrs. A. Burger, 67 Lauder avenue, entertained at a bridge on Saturday evening in honor of Mrs. N. Kalfais, New York City.

The Workmen's Circle, J. L. Peretz School, the modern secular Jewish school of Toronto, will celebrate Maccabean Week this year by a concert at Pantages Theatre Sunday evening December 25. It is the eve of Chanukah, when the first of the eight Chanukah "Lichtlach" is being lighted in most of the Jewish homes.

The children's chorus of the Peretz school will sing many Jewish folk songs. There are more than 200 children in the chorus and there are many very sweet and promising voices amongst them.

Mr. Philip Liss, the violinist, will give a trio recital accompanied by a 'cello and piano. Mrs. Phil, Miss Fannie Silverman and Miss Ida Ginsburg, will sing airs from operas and also Jewish songs.

ENGAGEMENTS

The marriage of Miss Nita Griesman, daughter of Mr. and Mrs. I. Greisman, 240 Huron street, to Carl H. Shalit, will take place in Detroit, Tuesday, December 27.

Mr. and Mrs. S. Gordon, of Montreal, announce the engagement of their daughter Anne to Mr. Ben Sniderman, son of Mr. and Mrs. M. Sniderman, of Toronto.

MARRIAGES

WEXLER—MANDELBAUM

The Sons of England Synagogue was the scene of a pretty wedding on Sunday evening, when Miss Minnie Mandelbaum, eldest daughter of Mr. and Mrs. A. Mandelbaum was united in marriage to Samuel Wexler, son of Mr. and Mrs. M. Wexler, Toronto. Rev. B. Wladowsky officiated. The bride, who was given away by her parents, looked pretty in a gown of white kitten's ear crepe and carried a bouquet of ophelia roses and wore the groom's gift, a string of pearls. A reception was held at McCaul Street Synagogue. The honeymoon will be spent across the line. Upon their return they will reside at 244 Borden street.

BORN

To Mr. and Mrs. L. Gold, 246 Markham street, on December 12, a son.

Mr. and Mrs. I. M. Lederman, 705 Ossington avenue, announce the birth of a daughter at the General Hospital, Private Pavilion, on Friday, December 16.

COMMITTEE REPORT ON ESRAS NOSHEM BAZAAR

Editor, CANADIAN JEWISH REVIEW.

Dear Sir,—Following is the list of contributions to the appeal made by Rabbi B. R. Brickner at the Esras Noshem Bazaar, in aid of the Jewish Hospital of Toronto. The sum is $1,400. The contributors are requested to bring or send their donations to the Esras Noshem Society on Tuesday nights at the Zionist Institute, where they hold their meetings.

That the bazaar was a success is self-evident from the fact that $2,600 was taken in during the three days, besides the above $1,400, making a total of $4,000, thanks to the untiring efforts of Mr. Fink, the managers, Mr. Berman and Mr. Aberman, the auctioneers, and all the committees, which consisted of women, who worked to make this bazaar a success.

Trusting you will give this the publicity it deserves, we are,

Sincerely,

THE HOSPITAL COMMITTEE.

Mr. and Mrs. D. Levine, $300; Bereaved Mother, $100; Mr. and Mrs. Shapiro, Indian road, $100; Dr. R. Smith, College street, $100; Mr. and Mrs. Fabe, Huron street, $150; Fink Bros, Dundas street, $50; Mr. and Mrs. M. N. Gottlieb, Yonge street, $50; Mrs. B. R. Brickner and baby, $25; Mr. and Mrs. Wilson, Indian road, $25; Mr. and Mrs. Gold, Grace street, $25; Mrs. Bloom, Queen street, $25; Mr. and Mrs. Barisch, Adelaide street, $25; Mr. and Mrs. M. Wineberg, Yonge street, $25; Mr. and Mrs. Machofsky, Dundas street, $25; Mr. and Mrs. Zuckerman, St. Andrews, $25; Mrs. Beck Robinson, $25; Mr. and Mrs. Wilsberg, $25; Mr. and Mrs. Morris, $25; Mr. and Mrs. Rosenzweig, $25; Mr. and Mrs. Olch, $25; Mr. and Mrs. Rovner, $25; Mr. and Mrs. Hoffman, Bellwoods avenue, $25; Mr. and Mrs. Orshanetzsky $15; Mrs. Greenberg, Grange avenue, $10; Mrs. Schwartz, $10; Mr. and Mrs. Wexler, $10; Mr. and Mrs. Anderson, $10; Mrs. Landsberg, $10; Mr. and Mrs. Cohen, Manning avenue, $10; Mrs. Niemen, $10; Mrs. Goodman, $10; Mrs. and Miss Ginsberg, $10; Mrs. Yarnolinsky, $5; Mrs. Muskovitz, $5; Miss Sylvia Zuckerman, $5; Mrs. Markus, $5; Mrs. Zimrud, $5; Mr. and Mrs. Prussky, Augusta avenue, $5; Mrs. Gordon, $5; Miss Levine, $5; Mrs. Fob, $5; Mrs. Henderson, $5; Mrs. Bradsky, $5; Mrs. Markowitz, $5; No Name, $3; Mrs. Weisman, $2; Mrs. Exler, $1; Mrs. Schneider, $10.

ZIONISTS TO HOLD DIVISIONAL CONFERENCE

A conference of all delegates of Ontario to the last Zionist convention, and representatives from various cities in Ontario, secretaries, trustees and chairmen of all Zionist organizations will take place at the Zionist Institute, 200 Beverley street, on December 25 and 26.

Reports of the executive committees will be submitted, covering the activities of the Keren Hayesod throughout Ontario. Also reports from delegates in reference to the Keren Hayesod in their communities. A reorganization will take place at the conference of the Central Division, and officers will be elected to carry on the work of the Keren Hayesod.

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CONGREGATIONAL

HOLY BLOSSOM HEBREW CONGREGATION, BOND ST.

Rabbi Barnet R. Brickner announces the following lecture for Friday evening, December 23, at 8.15 sharp: "Modern Jewish Attitude Toward Jesus."

The regular Sabbath morning services take place at 10.15 a.m. The Hebrew Union prayer book is used at these services. The sermons on Sabbath mornings are devoted to the modern critical interpretation of the Bible—its relation to present day problems and news. All are cordially welcome to these services and lectures.

The dramatic group is rehearsing three one-act plays, which they intend to put on later in the winter.

"Current Events" class met last Monday evening under the direction of Rabbi Brickner, and are planning on an open Forum in January, with Professor Wrong, of University of Toronto, as the speaker.

The joint Chanukah entertainment of the Council of Jewish Women and Sisterhood of Holy Blossom will be held at the Synagogue on Thursday, December 29, 2.30 o'clock. Rabbi B. R. Brickner will deliver the address and light the candles. The Sisterhood will be the hostess to the Council, and all the members of the Council will bring baskets for the poor.

GOEL TZEDEK CONGREGATION

The Synagogue

Friday night, at 8.30, Rabbi Siegel will speak on the timely subject of "Jewish Leadership To-day," and will discuss especially the importance of right leadership in this transitional age.

Saturday morning, at 10.45, Rabbi Siegel will deliver the sermon on the Sidrah of the week, his subject being "The Evils of Inactivity."

At last congregational singing has been introduced into our synagogue. Last Saturday the worshippers joined in the singing of a few melodies and were very successful. In time we will add new melodies and introduce them into the service until we shall have a full and complete repertoire.

The Sunday School

In spite of the snowstorm, our Sunday School was very well attended and 50 children were registered. That brings the total of enrollment up to 175. This Sunday, December 25, will be the last opportunity to register your children, so we urge you not to miss the chance. We accept children of non-members as well as of members of the synagogue.

The Sunday School sessions are held in the basement of the synagogue each Sunday between 10 and 12 o'clock. The room is now being decorated by the Sunday School Committee of the Ladies' Auxiliary.

The Young People's League

Thursday evening at 8.30 a meeting of young people was held in the synagogue, and the first steps were taken to organize a Young People's League for social and educational purposes. On Thursday evening, January 5, a second meeting will be held to discuss the reports of the various committees that have been appointed. All young men and young women inclined towards orthodoxy are welcome. The sons and daughters of our members are especially asked to join the League.

RABBI SIEGEL AT THE JEWISH FORUM

Rabbi Julius Siegel, of University Avenue (Goel Tzedek) Synagogue, delivered an address on Sunday evening before the Jewish Forum on "What is Orthodoxy?" A brisk discussion followed the address.

ZION BENEVOLENT ASSOCIATION

The annual general meeting of the Zion Benevolent Association was held on Sunday, December 18, at 206 Beverley street, S. M. Rosa presiding. The following officers were elected for the year 1922: S. Samuels, president; S. Hilmel, vice-president; J. Shifman, treasurer; P. J. Isaacson, financial secretary; T. Berenson, recording secretary; J. Weisman, sergeant-at-arms; A. Shapiro, hospitaller; I. Wolfson, S. Lent, H. Solomon, trustees; H. Solomon, chairman of National Fund. Dr. D. Perlman and Dr. Wm. Harris were re-elected as medical officers for the Society.

ROUMANIAN SYNOGOGUE FESTIVAL

The Roumanian Hebrew Benevolent Society will celebrate the Chanukah Festival on Sunday, December 25, at 7.30, in the Roumanian Synagogue, 50 Centre avenue. All members and their friends are invited. Rev. S. Herman will officiate.

ZIONIST SUNDAY SCHOOL WILL GIVE CHANUKAH PLAY

The Zionist Sunday School will give a play at the National Jewish Theatre on Tuesday, December 27. The play will be "Hasmoneanae," followed by a sketch by the younger pupils of the school, entitled "A Chanukah Dream."

SONS OF JACOB HOLD MEETING

An election meeting was held in the Zionist Building on Sunday, December 18th, under the auspices of the Sons of Jacob. The following officers were elected: H. Bolter, chairman; H. Cohen, treasurer; M. Zimmerman, financial secretary; trustees, Mr. Levine, Mr. Bowman, Mr. Wilson; medical officers, Dr. Pearlman, Dr. Feeder; also a marshall, sergeant-at-arms, and a committee of eighteen were elected.

HERZL ZION CLUB

Due to the initiative of the officers of the Club, the Herzl Zion Club will have the honor of welcoming to the club-rooms on Sunday evening, December 25, at 6 p.m., Lieut. Jabotinsky, the founder of the Jewish Legion, and one of the greatest living Zionists. All are welcome to the club-rooms to receive him. The fifty-nine Legioners who are members of the Club will meet Lieut. Jabotinsky at the Union Station on Sunday morning when he arrives from New York. H. Franklin, an officer of the Club, and also secretary of the Maccabean Post of the G.A.U.V., has charge of all the Legioners who will welcome the Lieutenant. The Massey Hall arrangements will be in the complete charge of the Herzl Zion Club.

A. Shatz, a Legioner, and member of the Club, will be on the platform at Massey Hall to welcome the distinguished guest in the name of the Toronto Legioners.

A stag and theatre party will be held at the club-rooms Saturday evening, December 24, commencing at 11 p.m. sharp. The programme will consist of boxing, wrestling, musical minstral show, recitations, refreshments and cigars. The theatre programme will consist of a private showing of the year's greatest film production, and never before shown in Toronto. Each member will bring one friend.

Dr. Podnos will deliver a very interesting lecture on Sunday evening, December 25, at 7.30 p.m. It will be well worth hearing and all are invited to attend.

The Club bowls at the Brunswick alleys every Tuesday evening at 8.30. There is some excellent bowling and well worth seeing.

Ten new members were initiated at the business meeting last Sunday and fourteen new applicants are to be considered next week.

Almost all the available tickets for the Herzl New Year Dance at Bingham's Rainbow Rooms have been sold. It will be one of the best dances of the year.

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Dominion Correspondence

OTTAWA NEWS

A money shower and tea in aid of the Ottawa Ladies' Hebrew Benevolent Society was held at the residence of Mrs. D. Epstein, 155 Laurier avenue west, which was attended with marked success.

The rooms and tea table were prettily decorated with flowers. Mrs. W. Shenkman presided at the table and the ices were served by Mrs. J. Holzman, Mrs. M. Shenkman and Mrs. L. Leiken.

Mrs. J. Kizell and Mrs. L. Leiken gave a bridge and five hundred in aid of the Ladies' Auxiliary of the Talmud Torah, at the home of Mrs. J. Kizell, 395 Daly avenue. About two hundred were present. Mrs. J. J. Marks and Mrs. J. Nathanson were in charge of the card room. Mrs. A. J. Frieman, Mrs. J. J. Marks and Mrs. A. Borts presented the prizes. The winners were: ladies, Mrs. C. Kert and Mrs. I. Zivian; and gentlemen, J. Holzman and J. Davis. Over one hundred and fifty dollars were realized.

A jam shower under the auspices of the Adath Yesburoon, King Edward Avenue Synagogue, was held on the 14th instant, at the residence of Mrs. A. H. Coplan, 7 Clemow avenue. Mrs. J. J. Marks and Mrs. J. N. Nathanson received the donations, which amounted to one hundred and fifty jars. The rooms and tea table were profusely adorned with 'mums and ferns. Mrs. A Rosenthal, sr., Mrs. J. Freedman, Mrs. S. Glickman and Mrs. A. J. Turofsky, of Toronto, presided at the table and were assisted by the Misses Anna Freedman, Sylvia Dover, Olive Pullan, Birdie Abelson and Anna Edelstein.

The new, handsome residence of Mr. and Mrs. A. L. Florence, 45 Metcalfe Square, was dedicated by a most charming wedding ceremony, which took place on last Tuesday evening, when Miss Mollie Florence, their daughter, was united in marriage to Mr. Alexander Betchermian, also of Ottawa.

The ceremony was performed by Rabbi Joseph D. Berger, assisted by Rev. Docter. About three hundred guests attended. Given in marriage by her father, the bride was attended by Miss Olive Pullan as maid of honor.

and Miss Rose Florence, a sister, as bridesmaid. Jack Florence, a brother, was best man, and A. Betcherman acted as usher. The train bearers were the Misses Freda Florence and Minnie Betcherman.

Mrs. Florence, mother of the bride, was in a gown of black sequins over black satin, and she wore a corsage of American beauties. The groom's mother Mrs. Betcherman, was dressed in black silk and lace with hat to match.

Among the guests from out-of-town were Mr. and Mrs. E. Pullan, Mr. and Mrs. M. Pullan, Dr. and Mrs. H. Trofsky, Mr. and Mrs. Harry Pullan, Mrs. Rozkowsky, Miss M. Smith, Mr. Harry Smith, Mr. and Mrs. J. S. Granstein, Mr. and Mrs. Joseph Pullan, and Mrs. L. Singer, all of Toronto. In one of the rooms, prettily decorated for the occasion, a large array of most beautiful and useful gifts received by the young couple were on view.

Following the supper and reception, the young couple left for an extended tour of Canada and the United States.

Mr. and Mrs. Alexander Betcherman, on their return to Ottawa, will take up residence in one of the select homes on Creichton street.

WINNIPEG

Mr. and Mrs. S. Cohen and Mr. and Mrs. M. Diner are holding a formal dance in honor of Miss Goldie Eleanor Diner, a January bride-elect and Douglas V. Rosen, on Saturday evening, December 24, 1921.

A presentation of a signet ring will be made to H. E. Goldin, Chairman of the House Committee for the past eight years and one of the most indefatigable and zealous directors of the Winnipeg Hebrew Free School, on the first night of Chanukah. The presentation will be made during the performance to be held by the children of the school in the hall of the Hebrew school.

Messrs. Allan Bronfman, President of the Jewish Orphanage, and S. A. Berg, will address the Jewish Community at Dauphin at a mass meeting to be held in the interests of the Jewish Orphanage on Sunday, December 25, 1921. For the past six weeks speakers have toured the length and breadth of the West to make a plea for the one hundred and ten orphans confined to the Jewish Orphanage of Western Canada, built and maintained by their foster parents of the West.

The members of the Winnipeg B'nai B'rith Lodge, at their last meeting, held an election of officers for the ensuing year, and the following were elected: President, S. L. Goldstine; vice-president, James Shaen; treasurer, Mendel Lurie; secretary, Rev. H. J. Samuel; monitor, N. J. Weidman; assistant monitor, Lawrence Seipp; trustees, H. A. Isaacs, J. Fred, M. Muscovich; inside guardian, S. Ginsberg; outside guardian, Charles Shaen.

Preparations are being made for the greatest Annual B'nai B'rith Day ever held in the history of the Lodge, to take place on January 15, 1922. Prominent and distinguished members of the B'nai B'rith Lodge from other districts will be present at the celebration on the Annual B'nai B'rith Day, as well as a conference of delegates from all Canadian Lodges, to discuss the many difficult problems confronting the Canadian Jewry at the present time.

Zionist registration is proceeding very slowly and in fact there are no Zionist activities worth speaking of. A few years ago the Zionist Council was taken over by new and untried Zionists. Rumors are going the rounds that petitions to be signed by thousands of Jews of Winnipeg will be submitted to M. J. Finkelstein to take over control of the Zionist situation here and reorganize the Zionist Council.

The Jewish Old Folks' Home, of Winnipeg, owing to the general financial depression, is making preparations for a campaign whereby each and every Jew of Winnipeg will be requested to pay $1 for the upkeep of the aged inmates of the Old Folks' Home. This campaign will be known as the Chanukah Money Campaign for the Jewish Old Folks' Home.

EDMONTON NEWS

The Montefiore Club-rooms have been moved from their present headquarters to the Bradburn-Thomson Block.

Mrs. Sam Freeman and children have returned after a visit of several months to California.

Word has been received in this city of the birth of a baby girl to Mr. and Mrs. A. Sapper, formerly of Edmonton, now of San Francisco, Cal.

The Hadassah Chapter have started a membership campaign with Mrs. L. Dolgoy and Mrs. Ludau on the committee.

HAMILTON

THE PROGRESS LEAGUE DANCE

Again the Progress League, of Hamilton, is glad to announce to our friends in Toronto that they are holding their sixth annual dance at the Royal Connaught Hotel on New Years' Night, January 2, 1922. The Entertainment Committee have gone far in their arrangements to make this affair the "one affair" of the season, having secured Jones' Syncopated Orchestra, of New York, which is at present playing at the Royal Connaught Hotel. Elaborate arrangements have been made, including midnight supper, and many specialties to make the evening one that will be well remembered.

Dancing will be from 9 p.m. to 2 a.m. Tickets can be secured from Miss Emma Kaufman, 3 Temple Ave., and Mr. Abraham Cohen, president B'nai B'rith, or at the Royal Connaught Hotel.

KEREN HAYESOD DRIVE IN HAMILTON

A drive similar to the one planned for Toronto will take place during Chanukah week in Hamilton. Rabbi J. Berger was elected chairman of the campaign. It is expected that Vladimir Jabotinsky will deliver the address December 26, to stimulate workers in the campaign.

Mr. and Mrs. G. H. Levy will visit Buffalo next week, and while there will be the guests of Mrs. Moses Shire.

COLLECTION DRIVE FOR THE KEREN HAYESOD

A committee of two hundred active Zionist workers of the city has been organized by the local Zionist Council for the purpose of calling on the twenty-five hundred people who last June pledged various sums for the Keren Hayesod. A large amount of the money has already been collected, but there still remains a large sum unpaid.

The Zionist organizations and other societies are asked to furnish volunteers who will join the committee of two hundred in its efforts to collect the outstanding money.

The following organizations have already signified their willingness to co-operate by giving volunteers: B'nai Zion, Zionist Benevolent Association, Independent Zionist Association, Herzl Girls' Club, Herzl Boys' Club, Young Judea, Memoph Club, and all chapters of Hadassah.

Those who have not fully paid the amount of their pledge are kindly asked to do so, and help to make the campaign a success.

The drive will last through Chanukah week.

Mrs. I. Cohen is in charge of the collection drive and is assisted by Mrs. A. I. Willinsky.

AMERICAN JEWISH YEAR BOOK 5682

The Jewish Publication Society of America has just published the twenty-third issue of the American Jewish Year Book.

In addition to the usual features of calendars, records of events in the past year, directories of Jewish national organizations, list of Jewish Federated Charities, periodicals, Jewish Members of Congress, statistics of Jewish population in the United States and throughout the world, it contains a number of very interesting articles.

The leading article in the present volume is a biographical sketch of the late Jacob H. Schiff, from the pen of Dr. Cyrus Adler, of Dropsie College. In the passing away of Jacob H. Schiff the entire Jewish people have been bereft of a staunch champion and a worthy representative. His influence in America and throughout the world was so far-reaching that both Jews and non-Jews will long cherish his memory. It is natural that the leading place in this volume should be given to the inspiring life of this great American Jew. Dr. Adler was a very close friend of Mr. Schiff and his enthusiastic co-worker in many enterprises, especially those dealing with the promotion of Jewish education and learning. Dr. Adler traces Mr. Schiff's early life and describes his manifold activities as financier, philanthropist, humanitarian and communal worker. Dr. Adler has certainly drawn a vivid picture of a many-sided man of affairs and of good deeds, always anxious to be of use to his fellow-men and of service to his country.

Rabbi Jacob Kohn, a friend and student of Prof. Israel Friedlaender, contributes an article regarding Prof. Friedlaender, and in an attractive manner portrays Dr. Friedlaender as scholar and zealous worker in the cause of Israel.

The Year Book contains also an article on Dr. Abram S. Isaacs, some of whose books were published by the society.

The discussion about the immigrant and his place in American life having become general within recent years, the Year Book considered it important to give a survey of those agencies which the Jews of the United States have established for the purpose of helping their immigrant brothers to adapt themselves to conditions here, to imbibe American ideals, and to make their own contribution to those ideals. Dr. Charles S. Bernheimer's article on this subject shows that the means created for this purpose are numerous and varied and are being intelligently and efficiently administered.

The Year Book contains also the report of the American Jewish Committee. This report gives some interesting correspondence passed between Mr. Louis Marshall, president of the American Jewish Committee, and Major Putnam, concerning the publication of certain anti-Jewish books, calculated to spread prejudice.

As the result of active representations made to the Polish Government by the Club of Jewish Deputies, the administration decided to postpone the taking of the census until October 5, in those districts where there is a majority of Jewish inhabitants, on account of the fact that October 1, the day of the census, fell on the Jewish Sabbath.

Many English charities will benefit through the will of the late Max Mayer, of South Kensington, who died on September 17 last. The testator left £1,000 to the League of Mercy, £500 each to the London Hospital and the Jewish Board of Guardians, £2,000 to his wife, with the request that she would bestow a portion on those London charities in which she had taken an active interest.

The London (Eng.) Protestant weekly, "Christian," this week takes issue with the Catholics for its unfriendly attitude toward Zionism. The "Christian", says editorially that the Jews are the only people able and entitled to rebuild Palestine, and all Christian nations should come to their assistance.

Louis Bookman, a famous football player, has been selected by the Irish Football Association to play for Ireland in the international association match against England at Belfast. Bookman has for a number of years played for Luton, and is the possessor of many international honors.

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The Canadian Jewish Review

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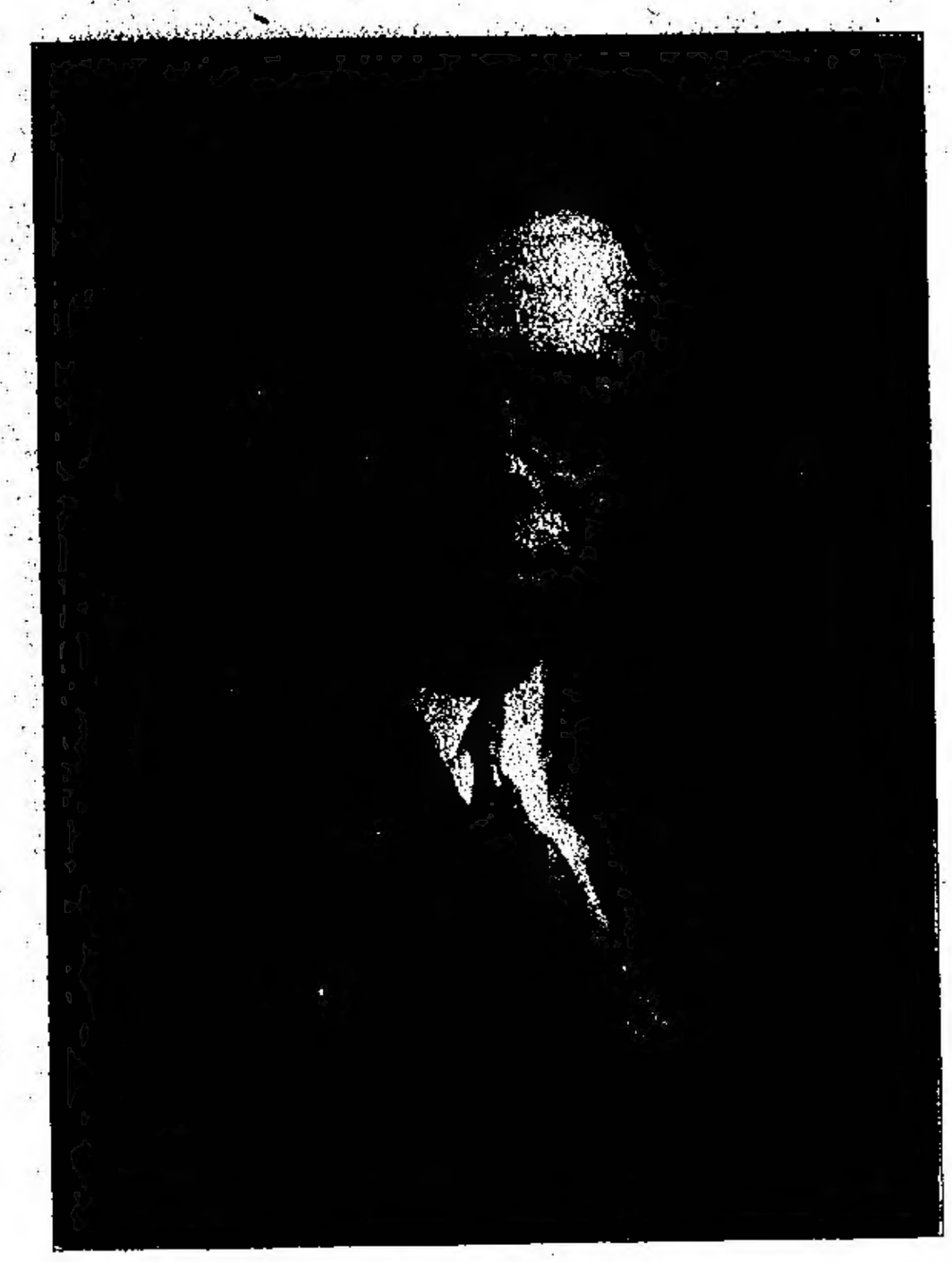

VLADIMIR JABOTINSKY

The Zionist movement began with the heroic deeds of the Bilu, that group of students who abandoned their books, their studies and their careers to take up the spade and plough for the rebuilding of our country.

The heroic age passed for a time when our labors in Palestine were limited to the common task, the daily round. The glow of romance was succeeded by the sombre period of dull and uninspired labor. But in the soul of the people the spark still slept, waiting for the hero who would fan it into flame again, so that the age of romance might return. The day came and the hero appeared, rising like a sudden star to light our way out of the darkness of the valley to the glory of the mountain tops. Theodor Herzl came, and with his coming, a spirit of daring and determination awoke in our people.

For ten years he burned like a meteor in the Jewish firmament—and was extinguished. And others, of less note, took up the torch and bore it forward. The seven lean years followed the years of plenty. Then came the war, and the age of heroes returned, and in their van was Vladimir Jabotinsky. Jabotinsky the writer, the orator, the most successful Russian translator of Bialik, the political worker, the theoretician, the debater, was long known to all of us, for in every one of his multifarious activities could be marked a certain power and originality, a firmness, decisiveness and daring rare amongst men. In every act of his there was a certain heroic quality, an unabashed faith and confidence in his own strength.

But with it all, his preliminary career was but the prelude to a high heroic climax. It was only when the war broke out that trappings and ornaments fell from him and the real hero was revealed. Then we saw Jabotinsky the fighter, breasting the adverse current of events and playing a game of life and death in the name of his ideal. He was not ashamed to recant his early errors and to declare himself with the Allies, even though amongst them was Czarist Russia, the bitterest enemy of the Jewish people. For he foresaw clearly that the victory of the Allies was the triumph of the Jews, and he foresaw as clearly that reaction in Russia was but a temporary thing. There was needed real heroism of spirit to advance this view in those early days of the war, and Jabotinsky advanced it clearly and fearlessly, caring little for the enmity he incurred. In his mind and conscience there was something like an idea fixed: he saw that every effort must be bent towards the victory of the Allies for their victory was ours.

Then began his political career in England for the victory of the Allies, a career so ably and vigorously conducted as to attract the attention of leading British statesmen.

Jabotinsky was convinced that we must take an individual, literal part in the war waged in our country. And he began to preach his theory of a Jewish Battalion. He met with opposition on every hand, even there where he might have expected support. Shallow radicals denounced him as a militarist, imperialist, and what not. But nothing deterred him. He continued his labor and began to find supporters. The youth of our nation hailed his coming as they might hail the rising sun. That youth which had known the weariness of exile, which had shed its blood for every country but its own, was electrified to hear his call: "Come, we will battle for our country!" Into their weariness and pain this message came like a fiery consolation, and thousands came to enroll themselves under the white and blue banner that Jabotinsky unfurled.

Jabotinsky himself was among the first to be enrolled and among the first to leave the training camp for the battlefields of Palestine. Thousands of our youth followed him, and together they wrote upon the bloody pages of our history one of its proudest chapters: we ourselves were among the liberators of our own country.

It is Jabotinsky we must thank that this chapter was ever written. Eighteen hundred years after the last Jewish hero bled upon Jewish soil for our independence a Jewish battalion takes up the battle again. Across eighteen centuries of slavery rings the shout of the Jewish warrior returning to his own. Here is a chapter which unborn generations will read with bated breath and quickened hearts, a chapter which has become legendary even in the lifetime of its writers.

Jabotinsky the fighter was destined to become Jabotinsky the martyr. Enemies within Palestine and without conspired to rouse against us the schemers among the Arabs, and word was passed among them of war to the death against the Palestinian Jew, against the hope of our whole people. These events found Jabotinsky in Palestine without hesitation, openly and fearlessly he countered; he organized the Jewish self-defense. For not in our own country will we submit tamely to slaughter: not though the fight go on till the last Jew falls. Again the youth of our nation responded to the call, finding inspiration in the courage, faith and daring of their leader.

He was sentenced to fifteen years' imprisonment for daring to defend Jewish honor, but the loud Jewish protest that came from all the corners of the Jewish world soon lifted the bars that confined him. He was freed and as soon as he was set at liberty he began laboring at the new chapter in his glorious career, the chapter of the peaceful rebuilder of a Jewish Palestine. He became one of the most outstanding figures in the Keren Hayesod movement, and to-day we have him with us, a defender of the peace, a veritable reincarnation of Nehemiah, with one hand building the walls of Jerusalem, and holding the sword in the other.

Announcement

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(Signed) J. L. GRAUBERT,
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Dated in the month of "Heshwan"

MEN OF ENGLAND TO HOLD BANQUET

The Men of England Congregation are holding a banquet to commemorate the opening of their newly acquired synagogue at their new Assembly Hall, 327 Spadina avenue, on Sunday, December 25, at 7 p.m.

Prominent speakers will address the gathering, to which all are cordially invited.

The Jewish community of Krakow has officially assigned from its funds 300,000 marks for the Keren Hayesod.

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A National Jewish War Memorial for the United States

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In Lafayette Square, opposite the White House in Washington, stands an heroic statue of Koscziusko, the Polish General, who aided the American Revolutionary forces during the struggle for independence. On it is inscribed the words of Longfellow: "And freedom shrieked when Koscziusko fell." A Jew, visiting the National Capital, and passing by the statue, experiences conflicting emotions when reading the inscription paying tribute to the Pole. One's unconscious thought runs at once to the idea of freedom as put into practice in Poland, regained toward the Jews; boycott and beard-pulling word of hate and physical violence.

There is no monument of stone in Washington to remind Americans of the noble sacrifice of Hayim Solomon, the Jews who financed the Revolution, and as some say, enabled the final victory of the Colonies. Neither is there tangible testimonial of the quite respectable part played by the Jew in the Civil War, or the Spanish-American War.

Skeptics can wave away Hayim Solomon as being out of the class of a Kosczіusko, and may also minimize the role of the Jews in the two later American wars. But shall the Jews of this country also remain indifferent to their 3,500 dead who lie underneath the soil of France next to their American brethren of Christian faith (whose civilization, 'tis good to say, translated for the Jews the word "freedom" in a much different way than the descendants of Koscziusko) and shall no permanent remembrance be set up in the chief city of the nation to those 200,000 or more Jewish sons who wore the khaki of Uncle Sam in the Great War—6 per cent. of the army out of a 3½ per cent. of the total population?

I am not the first who has asked this question, although the propaganda for a suitable memorial in Washington for the Jewish dead of the Great War has not been very widespread or vigorous. Back in 1920, the first-known articulate effort to enlist public interest in the idea of a War Memorial was made by a young Jew holding a post with the government in Washington, Leo B. Kagan. A graduate of Harvard Law School, able both in speech and pen, Mr. Kagan made his first proposal to the local Young Men's Hebrew Association, which unanimously adopted his suggestion, later publishing it in the form of a pamphlet.

Kagan's idea is not that of the conventional war monument. He does not propose an equestrian statue or that of a military figure in any form. He asks for a truly Jewish memorial—a house of learning and a center for the Jewish consciousness; not only a museum wherein to permanently preserve the record of Jewish military performance, but to serve Jewish intellectual and spiritual needs. A place where, well equipped with a great auditorium, important Jewish intellectual gatherings might be held. Thus it would be a "living memorial," and satisfy the Jewish ideal. As is true of Washington's population as a whole, Jewish inhabitants of the Capital are for the most part from the whole land; the population is more of a national than local character. The never-ending flow of travelers and the presence of many government employees emphasizes the larger horizon of the Jewish element of the city. Hence even if to a certain extent the activities within the Center might in a sense be for the benefit of local Washington Jewry, the Jews of the whole country would have their constant share in its use and it would thereby always remain a conscious national possession.

Nothing would be calculated to impress the non-Jewish world with the non-materialistic spirit of the Jew than such a form of the Jew's expression of his remembrance of his war dead and his war living. Nothing could emphasize the Jew's advocacy of Peace; here there would be no intrinsic glorification of might, separated from the ideal of Peace, as is the custom in war memorials. Side by side with the record of Jewish military contribution to the United States would be a center of spiritual and intellectual activity. And over the name "Jewish War Memorial" which might be placed at the entrance could be inscribed ". . . and they shall beat their swords into plow-shares . . ." It would be a striking opportunity to impress the mind of the world with the Jewish attitude toward war.

It is not my purpose to go into detail regarding this plan of a Jewish War Memorial. But insofar as the military, rather than the spiritual side of the Memorial is concerned, it has, for example, been suggested that the names and deeds of all Jews who have served in the military forces of the United States be recorded. The names of the dead might be engraved upon tablets on the walls, with the military organization to which they were connected, and the city and state from whence they came.

That Washington is the logical place for the War Memorial has been specially emphasized, because this city is the seat of government, and because no other community, "whatever its size or importance in American Jewry," as Mr. Kagan has written, "can possibly raise any objection to the erection of this proposed Jewish War Memorial in Washington—a city which belongs to all Americans."

The idea of a Jewish War Memorial as represented by Mr. Kagan, was endorsed after its first approval by the local Y.M.H.A., by the Middle Atlantic States Federation of the Y.M.H.A.'s, The National Federation of Young Men's Hebrew and Kindred Ass'ns, and in the fall of 1920 the National Council of Jewish Women, at their annual convention in Denver, unanimously passed a resolution favoring the proposal, which was introduced by Mrs. Alexander Wolf, delegate from the Washington Council.

I take the present occasion to treat the topic of the War Memorial particularly because very recently the movement started by Mr. Kagan was concretely taken up with Judge Irving Kehman, president of the Jewish Welfare Board, and Dr. Cyrus Adler, also of the Board, on the occasion of their visit to Washington to attend the services in connection with the burial of the Unknown Soldier. A conference between representatives of the community including prominent B'nai B'rith men, Rabbi Abram Simon, of the Reform Temple, the local executive of the Jewish Welfare Board, and Judge Lehman and Dr. Adler, was held in the headquarters of the Y.M.H.A.

Both Judge Lehman and Dr. Adler failed to take kindly to the idea. They refused to be enthused, despite very able expositions of the proposal by Mr. Kagan and Rabbi Simon, who was particularly eloquent. Judge Lehman declared in no uncertain terms his opposition to the erection of any Jewish war memorial in brick and mortar. Moreover, he expressed a fear that an attempt might be made to center Jewish activities of a political nature in such a building, and thought that such work, now being conducted by the American Jewish Committee and other organizations, should never be transferred to Washington.

(To be Continued)

While passing through the town of Brisk, the Polish Premier Ponikowsky visited the local synagogue, where he was welcomed by representative members of the Kehillah. The Premier reciprocated their compliments and conveyed his greetings to the Jewish community of Brisk.

Adolph A. Rockoff, a Russian engineer now living in Pittsburgh, Pa., has perfected a method of making open hearth steel which may revolutionize the manufacture of this important commodity. Mr. Rockoff, who is a native of Minsk, Russia, has been in America since 1904.

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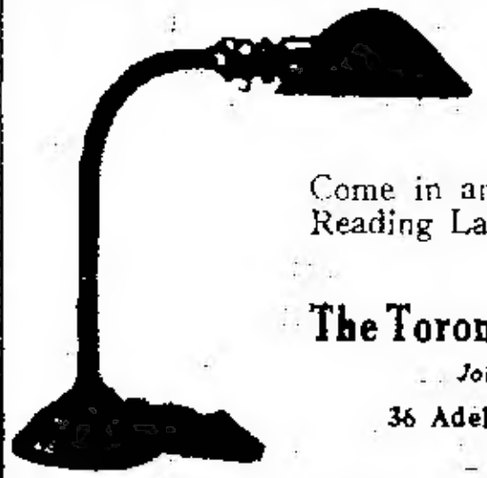
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LOEW'S YONGE STREET

Loew's Yonge Street Theatre has been especially fortunate in securing acts of a very high order here of late, and it has been some time since anything but praise has been bestowed—by dramatic critics—on the program of the Yonge Street Theatre. Commencing Monday, December 26, an all-star program, comprising all types of entertainment, is to be presented. The Loew's Weekly News Events, the Comedy, the Feature Picture, etc., will be given as usual, in addition to the vaudeville bill. The beautiful and talented Alice Lake is to be seen in the feature picture entitled "Over the Wire," which is a story of a sister's sacrifice for her brother's honor. The scenes take in the New York Stock Exchange and police headquarters, and depict the intricacies of operation of these two famous institutions.

LOEW'S WINTER GARDEN

There are many features which indicate that "Little Lord Fauntleroy" is Mary Pickford's greatest photo-play. Frances Hodgson Burnett's famous story needs no introduction to the public as the book and its noted character are as renowned as is the wonderful little actress who stars in the photo-play. It is without doubt the most appealing story ever screened, being rich in color and human interest. Mary Pickford portrays a dual role throughout the piece, being called upon to act the part of the "Little Lord," who is all boy despite his curls, velvet suit and spotlessly white collar and cuffs, as well as the part of his mother who—like all mothers of mischievous boys—is excessively fond of her child. Who could portray these characters more creditably than Mary Pickford? All who have read the story will recall that the "Little Lord" has the faculty of getting all mussed up despite the chagrin of his beloved and idolizing mother and much to the amusement of his stern old grandfather. Anyone who has not seen the film-version could not realize the dramatic or spectacular possibilities of the story. "Little Lord Fauntleroy" commences its engagement at the Winter Garden Theatre, Monday, December 26.

REGENT THEATRE

The Regent Theatre will offer at every performance during the week of January 2, George Arliss in "Disraeli." It has cost the Famous Players Canadian Corporation, Ltd., a large sum of money to bring this production to Toronto, much larger than films far more spectacular.

"Disraeli" is the story of international intrigue in which England's first and only Hebrew Prime Minister was involved and out of which he emerged triumphant, personally and for his country. His beautiful and wonderful love for his pretty wife forms a pleasing thread throughout the story.

Mrs. F. D. Michaelis has been appointed president of the St. Kilda Auxiliary Committee of the Alfred Hospital, Melbourne, Australia.

"The Reform Church of American Israelites" Again

Many American Jewish leaders, who are disconcerted on account of recent manifestations of the prevalence of Anti-Semitism in the United States, are naturally prescribing all sorts of remedies in order to offset it. Of the many antidotes a common cry is frequently heard from Jewish leaders of a certain school to the effect that we Jews are too pronounced in asserting our identity even as a religious community. The trouble with us, we are told, is the fact that we want the world to know of our existence as Jews, which is a wrong principle. Let us try to be like our environment in most respects, and let us reduce even our religious distinctiveness to a minimum—these so-called Jewish leaders tell us. Thus a certain Kentucky gentleman maintains that the Jewish problem in America would be solved if we should only not tell our neighbors that we are Jews, but members of "The Reform Church of American Israelites," and then all will be well with us.

However, American Gentiles who are prominent in Government circles (and who should therefore be capable of evaluating Americanism much better than certain self-conscious and hypersensitive Jews) think otherwise. They look upon American Jews as members of one of the three great religious denominations — Catholicism, Protestantism, and Judaism—which exist in this country. To this idea the highest Federal authorities gave concrete expression on November 11 when they invited Rabbi Morris S. Lazaron, of Baltimore, to participate in the funeral rites of the Unknown Soldier, together with representatives of Protestant and Catholic denominations. The true leaders of America thus do not think that a Jew who hides his identity is necessarily a better American.

It is about time that all Jews stop quibbling and arguing as to whether or not it is advisable for us to display our Jewish identity before our neighbors. The American people take it for granted that we are Jews, and they are fully aware of the existence of Judaism as a living force in this country. Instead of wasting time discussing the subject as to whether the knowledge of our identity makes us respected or disrespected by our neighbors, let us teach Judaism to our people, and our loyalty and devotion to Jewish ideals will surely make our neighbors have a better opinion of the American Jew.

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PLANNING WORLD JEWISH SPORTS MEETING IN WARSAW

Warsaw (J. T. A.) The International Jewish Athletic Association, known in most countries as the "Maccabeans," is planning to hold a sports Olympia here. Invitations have been extended to Jewish athletic and sports organizations the world over. Interest among Jews here in the forthcoming meeting is great, and the local community is expected to erect a special stadium.

LITHUANIANS AND WHITE RUSSIANS WILL FOLLOW JEWS IN VILNA VOTE

Warsaw (J. T. A.)—The Lithuanians and White Russians will probably follow the action of the Jews of Vilna with reference to the forthcoming Vilna Sejm elections, the "Courier Warshawski" is informed.

Another report has it that the number of Polish and White Russian residents abstaining from the elections will be negligible.

PENNILESS ARAB DELEGATION THREATENING PALESTINE JEWS, REPORT SAYS

London (J. C. B.)—The Palestine Arab Delegation, disappointed with the reception accorded them by British official and unofficial circles, and seeing no prospects of improving their relations in London, have decided to proceed to Paris, where they are hopeful of better results in their anti-Zionist campaign, an authoritative report says.

The Delegation is practically without financial means, the support understood to have been derived chiefly from American Arabs and Catholic circles in Rome, having been stopped.

The anti-Zionist campaign will now be carried to Palestine, where "other means than diplomacy" will be used, the Delegation is said to have stated. Jewish authorities interpret this last remark as an ill-concealed threat against the Jewish population in Palestine.

BOOTLEGGERS AND RABBINICAL WINE

When the conditions under which wine would be permitted to be sold for sacramental and other religious purposes were first made public, fears were expressed that this would lead to abuses and the resulting scandals. This fear has been fully justified by subsequent developments. Unauthorized persons who had no claim whatever to recognition as rabbis, and some whose claim to being rabbis was based upon their election to a nominal congregation formed for the express purpose of illicit wine dealing, have been issuing permits in violation of the spirit of the law, if not always of its exact letter. An investigation will be made by Acting Federal Prohibition Director E. C. Yellowley of New York City, on account of reports which have reached him of trafficking in bogus rabbinical wine permits. In this connection Mr. Yellowley said:

"Just as soon as I can get to it I shall cause a thorough investigation to be made regarding the handling of sacramental wine. In California I found that great quantities of wine were being diverted to bootleg channels through fake rabbi permits, and I have no doubt that similar operations are being carried on here with considerable success. So far I have been so busy with other lines of investigation that this phase of the situation has received only general consideration. From the information that has come to me through my agents the scheme of diverting wine to bootleg channels is somewhat on the order of that of the fake physician's prescriptions which we are now trailing. It has happened in many sections of the country that such permits were held by others than rabbis, but more often the names of fictitious rabbis are attached to the permits, which are in turn honored by the wine dealers. Under the law each Jewish family in the congregation is entitled to receive up to ten gallons of wine a year for sacramental purposes. The rabbi is supposed to attest to the number of families in his congregation and the prohibition authorities allot him so much wine, based on the number of families on his church list. One congregation on the east side had been represented to have more than 2,500 families, but the prohibition officials were skeptical and cut down the amount of wine allowed in this instance. A revival recently in the sale of fake rabbi permits has been reported. The practice, it was reported, was to sell permits bearing the signature of a fictitious rabbi, which were honored by unscrupulous dealers."

Every man, Jew or Christian, if he desires to act the part of a good citizen, should report to the proper officers any unlawful abuse of this sacramental wine ruling that comes to his notice. Jews should be especially zealous as they cannot afford to have their good name compromised and that of their rabbinate maligned by criminals posing as rabbis. —The American Israelite.

RABBINICAL "BOOTLEGGING"

The announcement that the Federal authorities charged with the enforcement of the prohibition amendment to the U.S. Constitution are about to investigate the modus operandi whereby "rabbis" are circumventing the law on behalf of thirsty non-Jews, must be welcomed by the community. As is well known, of course, orthodox Jews are permitted under the existing prohibition law to obtain a legitimate amount of wine each year for sacramental purposes. This is both right and lawful, and so far as this exemption affects the orthodox section of our community and its duly accredited rabbis no official criticism of the practice has been or may be uttered.

But the "rabbis" who are misusing the exemption in favor of orthodox Jews for the purpose of enriching themselves and, incidentally, to enable non-Jews to gratify their illegitimate lust for liquor should be investigated and, if found guilty of unlawful practices, visited with condign punishment. Such law-breakers bring the entire community into disrepute through their objectionable behavior. They act in such a way as to make "chillul ha-Shem" the only phrase which correctly describes what they are doing. Indeed, through their nefarious activity the well-defined rights of the community, which are both lawful and legitimate, are seriously threatened. The community owes it to itself and to its reputation for being composed of law-abiding citizens to weed out these "rabbis" root and branch. The officials charged with the enforcement of the prohibition law know and understand the distinction between rabbis and "rabbis" and between orthodox Jews who make legitimate use of the wine that they require for the necessary sacramental purposes of our faith and non-Jews who have no part or interest in our community and whose thirst aids and abets these "rabbis" in their improper performances.

A blush of shame is brought to the cheek of every right-thinking Jew when he reads or hears of the practices by "rabbis" thus briefly adverted to. In the name of religion, a sacred object which the law properly and amply protects, our rights and our reputation are prostituted. The community will be better off when its prerogatives are clearly and unmistakably defined. When we know that none may use our Jewishness to trade it for selfish and illegitimate uses of their own, we shall here be much better off.—Hebrew Standard.

JEWS OF NATIVE COCHIN

The Pioneer (India) of September 21 published the following interesting dispatch from its Madras correspondent:

"The whole history of the Jewish colonization of native Cochin could be studied in a nutshell from certain Hebrew inscriptions which have just been brought to light by a mere accident. They are remarkable for their antiquity and profusion. Some cement fell off the wall of the oldest house in the Jews' town at Muttoncherry, belonging to a prominent member of the white Jew community there, and supposed to have been built by the Dutch. On examination of the plaster it was found to contain the impressions of a Hebrew inscription. Curiosity led to the removal of the entire plastering from all four walls of the room, each of them about eight feet high and six feet broad. It was then found that all the four walls contained a profusion of inscriptions in Hebrew. Their antiquity may be traced by the fact that these inscriptions were interposed by Malayalam characters which were in use about the time of Jewish colonization in Cochin State. While the Hebrew characters are too old to be deciphered by any ordinary Hebrew student, the owner of the house is approaching the epigraphist to the Madras Government for study. These inscriptions may throw some light on the history of the Jewish colonization in native Cochin, which has been a favorite theme of some antiquarians who have written already on the subject."

The Melbourne (Australia) Hebrew Congregation and the East Melbourne Congregation have voted to amalgamate.

The National Conference of Hadassah will be held Thanksgiving Day and week-end at the William Penn Hotel, Pittsburgh, Pa.

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BALFOUR RUGBY TEAM WINS CHAMPIONSHIP

The Balfour Rugby Team completed their hard-fought schedule last Saturday by defeating the strong Ravina Team, 3—2, thereby winning the championship of the City Rugby League in the Juvenile Section. The team was organized by the Balfours, a Young Judea Circle, who are holding a rugby dance in the team's honor on the twenty-fourth of this month. Credit for the success of the team is due in a large measure to the able coaching of Moe Schatz, who took the team over towards the close of the season and converted it into a championship aggregation. The team lines up as follows: flying wing, Gebertig; halves, Solomon, B. Cohen (captain), Musco; quarter, Lavine, Rumac; snap, Lipson (manager), Einbinder; insides, Lister, Bronstein; middles, Donn, Andrews, Bochner, Rottenberg; outsides, A. Cohen, Altman, Roth; mascot, Manson; coach, Schatz.

The Independent Order of Foresters, Aheves Achem Court, held a general meeting on Sunday at Orange Hall. An interesting program was given by Miss Mildred Green, musical director. Master Nathan Green, the young violinist, rendered a solo and other entertainers assisted.

YORK UNO CLUB

The York Uno Club wishes their basketball team luck in the coming game with Neighborhood, the section leaders, on Tuesday night at Trinity College Gym. The Unos lost their opening game and hope to reverse the decision this time. Since then the Unos have won their next two games against Dovercourt and St. Simonds. There is a postponed game to be played off with Dovercourt, and the Unos hope to take this also. The Unos have not had the regular meetings lately because of the interference by the basketball schedule, but they hope to have things running as good as ever. Hershcovitz and Cohen, of the Unos, helped to entertain the convalescent soldiers last Friday night at the Christie Street Hospital, the former losing to Freddy Marks, while the latter endeavored to take the measure of "Kid Sunshine," the famous head chop artist.

The Club athletic and social activities are well taken care of by Billy Frankel, the well known local trainer, and Capt. J. E. Gibson.

ALBERT COHEN WAS THE BABY OF THE U. S. ARMY

Albert Cohen, Junior, a Jewish boy, fifteen years old, of Memphis, Tenn., was the youngest soldier to serve with the A. E. F. across the seas and to die for his country. His body has just been brought back to his parents, Mr. and Mrs. Albert Cohen, Memphis, Tenn.

When only thirteen years old, Albert enlisted at Birminghara on May 1, 1917, just twenty-four days after the declaration of war with Germany. On the day of his enlistment he was thirteen years and six months of age. He was assigned to duty at Fort Oglethorpe, and spent several months in training at that post. Early in 1918 he was ordered to France as a member of Company H, Twenty-sixth Infantry. This unit was a part of the First Division and was composed chiefly of regulars, with a few replacement troops picked up after the outfit went abroad.

Young Cohen, a favorite with the older men in his company, went through most of the heavy fighting in the Meuse-Argonne offensive, in which the First Division played such a prominent part. He went through that awful hell of gas and lead with the famous Twenty-sixth and always he stood up and fought like a red-blooded American.

On the morning of October 5, 1918, while facing the enemy at the very first line of the advance, he was killed by machine-gun fire from the enemy trench. At the tender age of fifteen years his life came to an end, but into those fifteen years were crowded a series of events and a record of deeds nobly performed, that seldom come into the lives of men who live the alloted three score years and ten.

News of the fate of their boy did not reach his parents until November 30, 1918, when the war Department advised them that Albert was "missing in action." Then a letter came from his company commander, telling of the lad's death and detailing the manner in which he made the supreme sacrifice.

CAN YOU APPRECIATE THIS?

We wonder how many Jews reading this editorial can fully appreciate what it means to our brethren when twenty thousand of them from Ukrainia who found temporary refuge in Roumania, have just received orders from Bucharest that they must leave the country before the end of November. Prominent Jews have appealed to the military head to postpone this order, but he has remained obdurate. This means that these refugees must go back to the Ukraine, despite the unsettled conditions there, and again place themselves in the position of becoming the subjects of attacks from the soldiery. Where can these Jews go? What would you do if you were placed in a similar position? If a state of war were declared in a neighboring country and if there had been systematic pogroms against the Jews and you had escaped into this country, and then, after a short time you received orders to get out, even though the only place for you to go were the country that you fled from, what would you do? It is simply impossible for us to realize such a situation: it is beyond one's imagination. If at these conferences that are held by the leaders of the Great Powers, those powers that have been fighting for liberty and equality and democracy and humanity and all the rest of the high-sounding ideals—if these powers were really in earnest about doing the right thing in relation to all peoples, we feel sure that Roumania would not act in this way. There is one thing we know about Roumania and that is, her word in such matters is worthless.

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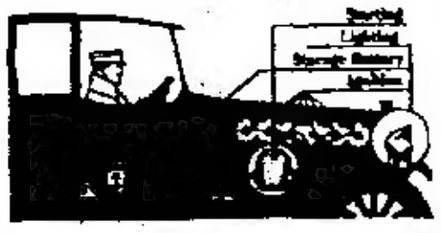

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THE DIASPORA

JABOTINSKY, ADMITTING NEGOTIATIONS, DENIES LEGIONS TO FIGHT BOLSHEVIKI

New York (J. C. B.)—In a statement which Mr. V. Jabotinsky gave to the Jewish Correspondence Bureau, he confirmed the press reports that he had negotiated with representatives of Petlura with reference to the creation of Jewish armed forces in the Ukraine for the defence of the Jews. At the same time he denied categorically that the proposed battalions were intended to serve with Petlura's insurrectionary forces against the Bolsheviki. The statement as circulated by the J.C.B., follows:

"The only means of preventing or reducing pogroms in any danger zone is to have a Jewish gendarmerie.

"The question as to whether Petlura is an anti-Semite or not is of no importance and does not enter into this consideration. I am prepared to welcome Jewish armed forces with Denikin even, and would have welcomed them with the Czar. Wherever there is danger of hostility against Jews, I want armed Jews to defend themselves.

"The question of whether our sympathies are with Petlura or the Bolsheviki is not relevant. I am prepared to welcome Jewish gendarmerie on both sides.

"The statements that have been made about my suggesting Jewish legions to fight the Soviet powers are lies. The neutrality of the proposed Jewish gendarmerie was made an explicit condition in Paragraph 2 of my agreement with Slavinsky.

"The Executive of the World Zionist Organization has nothing to do with matters outside of the Basle programme. I must therefore decline to enter any discussion of my right to act on personal responsibility in this or any other matter outside the scope of the Basle program. In this case I shall follow the precedent set by my activities in behalf of the Jewish Legion for Palestine in 1915, and I do not intend to change my attitude nor to make any concessions to misguided public feeling.

"I strongly advise Ukrainian Jewish leaders to establish such gendarmerie under a Jewish chief, with all necessary guarantees, and to call for volunteers.

"I further call upon every able-bodied Jew in the danger zone or its vicinity to support and join the Jewish gendarmerie at whatever personal risk, disregarding the absurd idle criticism of people who discuss the mentality of Petlura instead of taking practical steps to defend Jews."

RABBIS TO AID COLLEAGUES IN EASTERN EUROPE

London (J. C. B.)—An organization to come to the assistance of the Rabbis in Eastern Europe, by obtaining appointments for them or rendering relief on the spot, has been formed at a conference held here. Rabbis of many countries participated in this conference.

PROF. WARBURG TO HEAD RESEARCH BUREAU

Jerusalem (J. T. A.)—Prof. Otto Warburg, former president of the World Zionist Organization, now with the Zionist Delegation in the United States, has been appointed as head of the Institute for Agricultural Research in Palestine.

Prof. Warburg, a noted botanist and author will, it is understood, conduct his research work at the experiment station which was founded by the late Aaron Aronson.

DR. SAMUEL POSNANSKY DEAD

Warsaw (J. T. A.)—The sudden death occurred to-day of Dr. Samuel Posnansky, Chief Rabbi of Warsaw, at the age of 57.

SIX JEWS IN NEW COMMUNIST EXECUTIVE

Riga (J. T. A.)—At the 10th Conference of Communists of the districts in White Russia, held at Minsk recently, a new Executive Committee of 13 was elected, including Weinstein, Hodas, Ascherowitch, Weiner, Aronowitch and Katz.

JEWISH ACTRESS MUST PLAY IN POLISH

Bialostok (J. T. A.)—Esther Rachel Kaminsky, well-known Jewish actress, was given the option by the municipal authorities of either playing in the Polish language or cancelling the Yiddish performance entirely.

JEWISH STUDENTS BACK IN LEMBERG UNIVERSITY

Danzig (J. T. A.)—Thanks to the intervention of the Executive of the Zionist Organization, the Government has over-ruled the decision of the Department of Philosophy of the Lemberg University to exclude the Jewish students from its courses. Those who had already been excluded have been invited to return to the University.

ANGLO-AUSTRIAN BANK TRANSFERRED TO LONDON

London (J. C. B.)—Dr. Rosenberg, director of the Anglo-Austrian Bank, is expected here shortly to make arrangements for the transference of the head office of the bank from Vienna to London.

MISSIONARIES CELEBRATE JERUSALEM DELIVERANCE

London (J. C. B.)—The well-known missionary society, the "London Jews' Society," has appointed this as a week of prayer and thanksgiving for the deliverance of Jerusalem by the British from the hands of the Turks.

JEWS IN FRENCH COLONIES TO AID RELIEF

Paris (J. T. A.)—An appeal to the Jews in the French colonies and provinces to raise funds for relief among the Jewish sufferers of the war was made at the recent conference of representatives of the "Ort" and other Jewish relief associations.

KOVNO HAS 120 JEWISH GOVERNMENT SCHOOLS

Kovno (J. T. A.)—Statistics compiled here show that there are 120 Jewish schools receiving Government subsidies in which 13,000 children are receiving instruction. In 60, or half of the total number, Hebrew is the language of instruction; in 40 of the schools, Yiddish is the language of instruction; while the other 20 are being conducted as Orthodox "chedorim."

JEWISH UNIVERSITY PROPOSED IN KOVNO

Kovno (J. T. A.)—A number of Jewish financiers, scholars and intellectuals have met at the invitation of Minister Solowecjik, to consider a plan for the foundation of a Jewish University in Lithuania. A substantial sum is reported to have been collected at the initial meeting, to be augmented, it is hoped, by contributions from Lithuanian Jews in America and South Africa.

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Charges Against "Joint" Representative Received from Constantinople

Berlin (J. T. A.)—Grave charges against a Mr. Rier, representative of the J.D.C. at Constantinople, have reached here. In a protest signed by a number of representatives of the Jewish community in Constantinople, and also the Rabbinical Council, Mr. Rier is alleged to have destroyed the relief and refugee work established by Mr. Tiomkin, his predecessor. Mr. Rier is also charged with improper conduct, and is accused of dealing with crowds of Jewish refugees at the point of a revolver, besides having distributed among private persons equipment belonging to refugees.

The New York office of the Jewish Correspondence Bureau has been informed by the office of the Joint Distribution Committee that the charges against Mr. Rier are entirely unfounded, that Mr. Rier proceeded to Constantinople at the instance of Dr. Kahan, the "Joint" representative charged with work among the refugees, and that Mr. Rier has succeeded Mr. Tiomkin, who has since severed his connections with the J.D.C. As to the report that the Rabbinical Council had joined in the protest against Mr. Rier, it is declared that the Chief Rabbi of Constantinople is at the head of the Committee of which Mr. Rier is the administrative official.

JABOTINSKY-PETLURA NEGOTIATIONS WERE PRIVATE, ZIONIST EXECUTIVE DECLARES

London (J. C. B.)—The Zionist Executive here has taken note of the reports that have appeared in the press regarding certain negotiations alleged to have been conducted by Mr. Jabotinsky, a member of the Executive, and Slavinsky, representing the Petlura forces.

The Zionist Executive states officially that, although in accordance with the principles of the Zionist Organization, the reported negotiations would not constitute an interference on the part of the World Zionist Organization in a political struggle or a civil war, these talks having as their sole object the protection of the Jewish population in the Ukraine from further excesses. The Executive considers it necessary to state emphatically that the Zionist Organization has never taken sides for or against any political party, group or power. Such taking of sides is incompatible with the principles of the World Zionist Organization, it is declared. The negotiations between Mr. Jabotinsky and Petlura's representative were of a private nature, neither the Zionist Executive nor any individual member, with the exception of Mr. Jabotinsky, having had any knowledge of these negotiations, it is stated in conclusion.

5,000 JEWISH REFUGEES RECEIVED AT GALATZ

Bucharest (J. T. A.)—Thousands of evacuated Jewish refugees from the Ukraine have reached Galatz and vicinity. Their evacuation was carried out in accordance with the Roumanian Government's plan to drain off the congestion at Bessarabia and to settle as many of the Ukrainian refugees as possible in Old Roumania. 5,000 have been received and are now being cared for at Galatz.

The Jewish Emigrants' kitchen in Berlin, which was originally founded by local Jewish labor organizations, has had to close its doors owing to lack of funds. A promise on the part of American Jews to aid in its upkeep did not materialize.

Rabbi Dr. Leopold Kecskemethy has been elected Chief Rabbi of Pesth, Hungary.

AMERICAN JEWS WARNED AGAINST HUNGARIAN DELEGATION

Vienna (J. T. A.)—News of the warm reception accorded the Jewish Delegation from Hungary in New York was received with regret in local Jewish circles. The Delegation, consisting of Dr. Elias Adler, Franz Czekely and Dr. Emil Zahler, all of Budapest, undertook the mission to America in the interests of the Hungarian Government, is is stated here. These gentlemen, who have always evinced their love for the Hungarian interests, sometimes even at the expense of Jewish interests, have gone to America in order to whitewash the Horthy regime before the American public, it is alleged.

The Jewish press here calls attention to the fact that Premier Bethlen received the Delegation before its departure, and that they are reported to have declared to him that they would work in behalf of Hungarian Jewry, but would also do all in their power to create a favorable sentiment for "their beloved Fatherland."

This, together with the fact that the American Consul in Budapest announced that the delegation would be received by President Harding at Washington, serves as proof that these delegates are regarded as virtual representatives of the Hungarian Government.

Men of standing in the Jewish community here, as well as the Jewish press, cannot understand how this delegation is received by representatives of Jewish organizations in America, especially by the leaders of the "Joint," who, according to despatches reaching here, have been carrying on negotiations with the delegation.

The Polish minister for public worship has informed the recently founded organization of Polish rabbis that he fully approves of its constitution and officially sanctions the existence of the organizations. The society of rabbis now has a membership of 266.

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Pears.
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Casaba melons, each 90c and $1
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Christmas crackers, from 65c up
Santa Claus stockings, 25c, 50c, $1 and ..... $2 each
Extra large table raisins, lb. 75c
Natural figs, lb. 45c
Pressed figs, lb. 50c
Tunis dates. Candied fruits.
Preserved Ginger.
Hot house tomatoes, lb. 60c
Fresh mushrooms, lb. $1.50
Fresh green beans, fresh wax beans, French artichokes, Belgium endive, Fresh green peas, fresh spinach
Large Iceberg head lettuce.
Hearts of celery, 2 bundles 35c
New Southern carrots and beets.
Hot house cucumbers.
Brussel sprouts.
Imported Roquefort cheese, lb. $1.25
Fancy English Stilton, lb. $1.25
Gorgonzola cheese, lb. $1.10
Gruyère, box 85c
Fresh Camambert, box 65c
Cream cheese fresh daily.
Bowes finest creamery butter, lb. 54c
Guaranteed new-laid eggs, doz. $1.
Roasting turkeys, lb. 65c
Milk-fed roasting chickens, lb. 42c
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